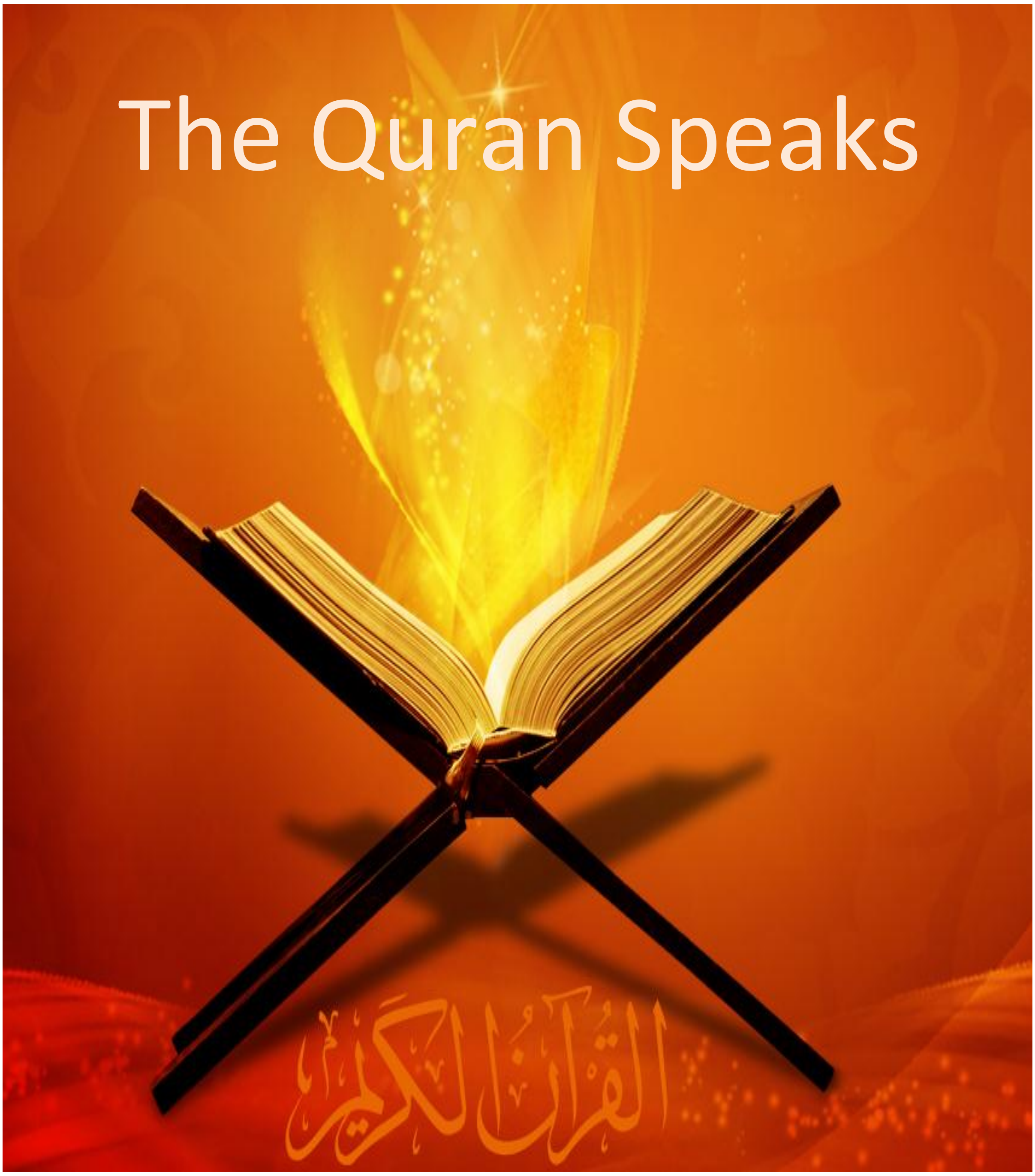

The Quran Speaks
القرآن الكريم

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INTRODUCTION

In the Name of ALLAH, The Most Merciful, The Most Compassionate

The Quran is believed by all Muslims to be the last and final revelation of Allah after the revelation of the Torah to Moses and the Gospel to Jesus, peace be upon them all.

Muslims believe the Quran to be a complete record of the exact words revealed through angel Gabriel (*Jibril*) from God to Muhammad gradually over a period of approximately 23 years beginning on 22 December 609 CE, when Muhammad was 40, and concluding in 632 CE, the year of his death.

The Qur'an was memorized by Prophet Muhammad and his followers, dictated to his companions, and written down by scribes, who cross-checked it during the Prophet's lifetime. Not one word of the original Arabic text of its 114 chapters has been changed over the centuries. The Qur'an is in every detail the same unique and miraculous text that was revealed to Muhammad over fourteen centuries ago.

The Qur'an is the principle source of every Muslim's faith and practice. It deals with all subjects that concern us as human beings, including wisdom, doctrine, worship and law; however its basic theme is the relationship between God and His creatures. At the same time, the Qur'an provides guidelines for a just society, proper human conduct and equitable economic principles.

The Quran uses cosmological signs in various verses to encourage thinking. The Quran leads the reader to conclude that since the universe was created, it needs an originator. The design of the universe is frequently referred to as a point of contemplation: "It is He who has created seven heavens in harmony. You cannot see any fault in God's creation; then look again: Can you see any flaw?" (67:3)

Muslims regard the Quran as the main miracle of Muhammad, the main proof of his prophethood and the culmination of a series of divine messages that started with the messages revealed to Adam, regarded in Islam as the first prophet, and continued with the Scrolls of Abraham , the Torah or of Moses, the *Zabur* (Book of Psalms) of David, and the Gospel of Jesus.

The Quran includes all the legislations which reform society and guarantees happiness for all in its implementation. It was revealed to all of mankind so that they would live a life of peace and happiness, and to take them out of darkness and bring them into the light.

In this book, we have tried to introduce a few verses of the Quran as examples of different disciplines, although each verse may address several disciplines at a time. We tried to choose the simplest English translation for each verse, and we tried to avoid comments by translators leaving the reader to deal directly with the text. Although many other examples could have been added, we omitted them for the sake of brevity. Similarly, although a number of the selected verses addressed more than one subject and thus could have been included in more than one chapter, we avoided repeating the selected verses. In our opinion, we believe that nothing is comparable to reading the whole Quran in its original Arabic language, but a few examples may still create a real difference in a person's life.

ALLAH
THE ONLY TRUE GOD

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ
قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١ ٱللَّهُ ٱلصَّمَدُ ٢ لَمۡ يَلِدۡ وَلَمۡ يُولَدۡ ٣
وَلَمۡ يَكُن لَّهُۥ كُفُوًا أَحَدُۢ ٤

(الإخلاص:١- ٤)

In the name of Allah, the Beneficent, the Merciful Say: He is Allah, the One! Allah, the eternally Besought of all! He begot not, nor was He begotten. And there is none comparable to Him.
(112:1-4)

وَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحۡمَٰنُ ٱلرَّحِيمُ ١٦٣

(البقرة:١٦٣)

And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.
(2:163)

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ
هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾ هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ
ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ
ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ ٱللَّهُ
ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ
لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

(الحشر: ٢٢-٢٤)

He is Allah, than Whom there is no other God, the Knower of the Invisible and the Visible, the Most Gracious, the Most Merciful. He is Allah, than Whom there is no other God, the Sovereign Lord, the Holy One, the Source of Peace and Perfection, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Fashioner. To Him belong the Most Beautiful Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise. (59: 22-24)

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ
ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ مَن ذَا ٱلَّذِي يَشۡفَعُ عِندَهُۥٓ إِلَّا بِإِذۡنِهِۦۚ يَعۡلَمُ
مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡۖ وَلَا يُحِيطُونَ بِشَيۡءٖ مِّنۡ عِلۡمِهِۦٓ إِلَّا
بِمَا شَآءَۚ وَسِعَ كُرۡسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَۖ وَلَا يَـُٔودُهُۥ حِفۡظُهُمَاۚ
وَهُوَ ٱلۡعَلِيُّ ٱلۡعَظِيمُ ٢٥٥

(البقرة:٢٥٥)

Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great. (2: 255)

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلۡمُلۡكِ تُؤۡتِي ٱلۡمُلۡكَ مَن
تَشَآءُ وَتَنزِعُ ٱلۡمُلۡكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن
تَشَآءُۖ بِيَدِكَ ٱلۡخَيۡرُۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٢٦ تُولِجُ ٱلَّيۡلَ
فِي ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِۖ وَتُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ
وَتُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّۖ وَتَرۡزُقُ مَن تَشَآءُ بِغَيۡرِ حِسَابٖ ٢٧

(آل عمران :٢٦-٢٧)

Say: “O Lord of the Kingdom, You give kingdom to whom You will, and take kingdom away from whom You will; and You bestow honor on whom You will, and bring disgrace to whom You will. In your hand lies the betterment. You are surely powerful over everything. You make the night to enter into the day, and make the day to enter into the night; and You bring the living out from the dead, and bring the dead out from the living, and You give to whom You will without limit.”

(3:26-27)

وَإِذَا سَأَلَكَ
عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

(البقرة: ١٨٦)

And when My bondsmen ask you regarding Me, then verily I am near; I answer the call of the caller when he calls Me, So let them obey Me and believe in Me, so that they may be on the right path. (2: 186)

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

(ق:١٦)

Indeed We have created man, and We know whatever thoughts his inner self develops, and We are closer to him than his jugular vein. (50: 16)

مَا ٱتَّخَذَ ٱللَّهُ مِن
وَلَدٖ وَمَا كَانَ مَعَهُۥ مِنۡ إِلَٰهٍۚ إِذٗا لَّذَهَبَ كُلُّ إِلَٰهِۭ بِمَا خَلَقَ
وَلَعَلَا بَعۡضُهُمۡ عَلَىٰ بَعۡضٖۚ سُبۡحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ٩١

(المؤمنون: ٩١)

Allah has not taken a son to Himself, nor is there any god along with Him; for then each god would have taken away what he created, and each one of them would surely rise up against the other. Glorified be God above what they ascribe. (23:91)

إِنَّ ٱللَّهَ عِندَهُۥ عِلۡمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلۡغَيۡثَ
وَيَعۡلَمُ مَا فِي ٱلۡأَرۡحَامِۖ وَمَا تَدۡرِي نَفۡسٞ مَّاذَا تَكۡسِبُ غَدٗاۖ
وَمَا تَدۡرِي نَفۡسُۢ بِأَيِّ أَرۡضٖ تَمُوتُۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرُۢ ٣٤

(لقمان: ٣٤)

Surely, it is Allah with whom rests the knowledge of the Hour; and He sends down the rain, and He knows what is in the wombs. No one knows what he will earn tomorrow, and no one knows in which land he will die. Surely, Allah is All Knowing, All Aware. (31:34)

وَلَقَدْ خَلَقْنَا
ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا
مِن لُّغُوبٍ ٣٨

(ق:٣٨)

And verily We created the heavens and the earth and all that is between them in six days, and no weariness even touched Us.

(50:38)

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا
وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ
بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟
بِأَنَّا مُسْلِمُونَ ٦٤

(آل عمران:٦٤)

Say, "O people of the Book, come to a word common between us and you, that we worship none but Allah, that we associate nothing with Him and that some of us do not take others as gods instead of Allah." Then, should they turn back, say, "Bear witness that we are Muslims.". (3:64)

وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ إِبۡرَٰهِيمَ ٦٩ إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ
٧٠ قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١ قَالَ هَلۡ
يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ٧٢ أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ٧٣ قَالُواْ
بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ ٧٤ قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ
تَعۡبُدُونَ ٧٥ أَنتُمۡ وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ٧٦ فَإِنَّهُمۡ عَدُوّٞ لِّيٓ
إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ٧٧ ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ٧٨ وَٱلَّذِي هُوَ
يُطۡعِمُنِي وَيَسۡقِينِ ٧٩ وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠ وَٱلَّذِي
يُمِيتُنِي ثُمَّ يُحۡيِينِ ٨١ وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي
يَوۡمَ ٱلدِّينِ ٨٢ رَبِّ هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ٨٣
وَٱجۡعَل لِّي لِسَانَ صِدۡقٖ فِي ٱلۡأٓخِرِينَ ٨٤ وَٱجۡعَلۡنِي مِن وَرَثَةِ جَنَّةِ
ٱلنَّعِيمِ ٨٥ وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ٨٦ وَلَا تُخۡزِنِي يَوۡمَ
يُبۡعَثُونَ ٨٧ يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ٨٨ إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ
سَلِيمٖ ٨٩

(الشعراء:٦٩-٨٩)

And recite before them the narrative of Ibrāhīm, when he said to his father and to his people, “What do you worship?” They said, “We worship idols, and stay devoted to them.” He said, “Do they listen to you when you call or do they bring benefit to you or harm?” They said, “No, but we have found our fathers doing like this.” He said, “Have you then ever considered what you have been worshipping, you and your ancient fathers, they all are an enemy to me, except the Lord of the worlds, who created me, and who guides me, and Who feeds me and gives me drink, and when I become sick, He heals me, and who will make me die, then will give me life, and who, I hope, will forgive my fault on the Day of Retribution. O my Lord, give me wisdom, and make me join the righteous, and destine for me a truthful description among the next generations, and make me among those who will inherit the Garden of Bliss, and forgive my father. Indeed he was one of those who went astray, and do not put me to disgrace on the Day when all will be raised to life, the Day when neither wealth nor sons will be of any use, except to him who will come to Allah with a sound heart,.

(26:69-89)

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ
ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا
٤٨

(النساء:٤٨)

God forgives not that anything should be associated with Him. But He forgives other than that to whomever He wills. Whoever associates anything with God, then he has indeed invented a tremendous sin. (4:48)

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ
ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا
بَعِيدًا ١١٦

(النساء:١١٦)

Surely, Allah does not forgive that a partner is ascribed to Him, and forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah has indeed gone far astray.
(4:116)

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ
وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن
دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ
ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن
تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ
إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

(آل عمران :٧٩-٨٠)

It is not possible for a man that Allah gives him the Book, the wisdom and the prophethood, then he starts saying to the people "Become my worshippers, aside from Allah" rather, but Be faithful servants of the God by virtue of your constant teaching of the Scripture and of your constant study. And he commanded you not that you should take the angels and the prophets as gods. Would he command you to disbelieve after you had surrendered to Allah? . (3:79-80)

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٩٨﴾

(المائدة:٩٨)

Know that Allah is severe in chastising and that Allah is Forgiving, Merciful. (5:98)

THE PURPOSE OF LIFE

وَمَا خَلَقْتُ
ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ
أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾

(الذاريات:٥٦-٥٨)

I did not create the Jinns and the human beings except for the purpose that they should worship Me. I do not want any sustenance from them, nor do I want them to feed Me. In fact, Allah is the All-Sustainer, Possessor of power, the Strong.

(51: 56-58)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ
إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا
هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا
ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ
ٱلْكَٰفِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ﴿١١٨﴾

Did you think that We created you aimlessly, and that you will not be brought back to Us?" So, High above all is Allah, the King, the Truth. There is no god but He, the Lord of the Noble Throne. And whoever invokes another god with Allah, while he has no proof for it, his reckoning is only with his Lord. Surely, the infidels will not achieve success. And say: "My Lord, grant pardon and have mercy, for you are the best of all the merciful."

(23: 115-118)

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلۡمُلۡكُ وَهُوَ عَلَىٰ كُلِّ شَىۡءٖ قَدِيرٌ ١ ٱلَّذِى خَلَقَ
ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۚ وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ
٢

(الملك: ١-٢)

Blessed be He in whose Hand is the Kingdom, He is powerful over all things, who created death and life that He might examine which of you is best in deeds, and He is the Almighty, the Forgiving. (67: 1-2)

PROPHETS

وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ
إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ٢٥

(الأنبياء:٢٥)

And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me." (21:25)

قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ
أُنزِلَ إِلَيۡنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبۡرَٰهِـۧمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ
وَٱلۡأَسۡبَاطِ وَمَآ أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِيَ ٱلنَّبِيُّونَ مِن
رَّبِّهِمۡ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّنۡهُمۡ وَنَحۡنُ لَهُۥ مُسۡلِمُونَ ١٣٦

(البقرة:١٣٦)

Say: We believe in Allah and that which is revealed unto us and that which was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered. (2:136)

۞ إِنَّآ أَوۡحَيۡنَآ إِلَيۡكَ كَمَآ أَوۡحَيۡنَآ إِلَىٰ نُوحٖ وَٱلنَّبِيِّـۧنَ مِنۢ بَعۡدِهِۦۚ
وَأَوۡحَيۡنَآ إِلَىٰٓ إِبۡرَٰهِيمَ وَإِسۡمَٰعِيلَ وَإِسۡحَٰقَ وَيَعۡقُوبَ
وَٱلۡأَسۡبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيۡمَٰنَۚ
وَءَاتَيۡنَا دَاوُۥدَ زَبُورٗا ١٦٣ وَرُسُلٗا قَدۡ قَصَصۡنَٰهُمۡ عَلَيۡكَ
مِن قَبۡلُ وَرُسُلٗا لَّمۡ نَقۡصُصۡهُمۡ عَلَيۡكَۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ
تَكۡلِيمٗا ١٦٤ رُّسُلٗا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ
لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةُۢ بَعۡدَ ٱلرُّسُلِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمٗا
١٦٥ لَّٰكِنِ ٱللَّهُ يَشۡهَدُ بِمَآ أَنزَلَ إِلَيۡكَۖ أَنزَلَهُۥ بِعِلۡمِهِۦۖ وَٱلۡمَلَٰٓئِكَةُ
يَشۡهَدُونَۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ١٦٦

(النساء:١٦٣-١٦٦)

We have revealed to you as We revealed to Noah, and the prophets after him, and We revealed to Abraham and Ishmael and Isaac, and Jacob, and the Tribes, and Jesus and Job and Jonah and Aaron, and Solomon, and We gave to David the Inscribed Book. And messengers We have told you of before, and messengers We have not told you of; and God spoke directly to Moses. [We sent] messengers bearing good tidings and warning so that people might have no argument against God after the messengers. God is ever Mighty, Wise. But God bears witness with what He has revealed to you; He has revealed it through His knowledge; and the angels also bear witness; and God suffices as a Witness. (4: 163-166)

JESUS

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى
ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ
وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ بِٱللَّهِ
وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ
إِلَٰهٞ وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ١٧١

(النساء: ١٧١)

O people of the Book, be not excessive in your Faith, and do not say about Allah anything but the truth. The Messiah, the son of Maryam, is only a Messenger of Allah, and His Word that He had delivered to Maryam, and a spirit from Him. So, believe in Allah and His Messengers. Do not say “Three”. Stop it. That is good for you. Allah is the only One God. He is far too pure to have a son. To Him belongs what is in the heavens and what is in the earth. And Allah is enough to trust in.

(4:171)

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ ۖ بَل لَّهُ مَا فِي السَّمَاوَاتِ
وَالْأَرْضِ ۖ كُلٌّ لَّهُ قَانِتُونَ ﴿١١٦﴾ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ
وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴿١١٧﴾

(البقرة:١١٦-١١٧)

And they say: “Allah has got a son.”; Glory be to Him! Nay, to Him belongs all that is in the heavens and the earth. All stand obedient to Him. Originator of the heavens and the earth. And when He decrees a matter, He but says to it 'Be' and it comes to be. (2:116-117)

إِنَّ مَثَلَ
عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ
كُن فَيَكُونُ ﴿٥٩﴾ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ
﴿٦٠﴾

(آل عمران :٥٩-٦٠)

Surely, the case of The Messiah, in the sight of Allah, is like the case of Adam. He created him from dust, then He said to him, “Be”, and he came to be. The truth is from your Lord. So, do not be of those who doubt. (3:59-60)

إِذْ قَالَتِ الْمَلَائِكَةُ
يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى
ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

(آل عمران:٤٥)

And mention when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah]. (3:45)

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
مِنَ التَّوْرَاةِ ۖ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَاةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

(المائدة:٤٦)

We sent ‘Īsā son of Maryam after those prophets, confirming the Torah that was revealed before him, and We gave him the Injīl having guidance and light therein, and confirming the Torah that was revealed before it; a guidance and a lesson for the God-fearing. (5:46)

لَّن يَسْتَنكِفَ
ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَۚ
وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ
إِلَيْهِ جَمِيعًا ١٧٢

(النساء:١٧٢)

The Messiah shall never spurn to be a slave of Allah, nor shall the angels who are stationed near to Him. And whoever spurns to worship Him, and shows arrogance,-then, He shall gather all of them before Himself. (4:172)

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَۖ وَقَالَ ٱلْمَسِيحُ
يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْۖ إِنَّهُۥ مَن يُشْرِكْ
بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُۖ وَمَا
لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ٧٢

(المائدة:٧٢)

They surely disbelieve who say: 'Indeed Allah is the Messiah, son of Mary' while the Messiah had said, "O children of Israel, worship Allah, my Lord and your Lord. In fact, whoever ascribes any partner to Allah, Allah has prohibited for him the Paradise, and his shelter is the Fire, and there will be no supporters for the unjust". (5:72)

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ
ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُوا۟
عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابٌ أَلِيمٌ ٧٣
أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٧٤
مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ
صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْءَايَٰتِ
ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ٧٥

(المائدة:٧٣-٧٥)

Surely, disbelievers are those who say, “Allah is the third of the three” while there is no god but One God. If they do not desist from what they say, a painful punishment shall certainly befall such disbelievers. Why then do they not turn to Allah in repentance and seek His forgiveness, while Allah is most forgiving, very merciful? The Messiah, son of Maryam, is no more than a Messenger. There have been messengers before him. His mother was very truthful. Both of them used to eat food. Look how We explain signs to them, then see how far they are turned away. (5: 73-75)

قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا
سُبْحَـٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ
إِنْ عِندَكُم مِّن سُلْطَـٰنٍۭ بِهَـٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ
مَا لَا تَعْلَمُونَ ﴿٦٨﴾

(يونس:٦٨)

They say, ' Allah has taken to Him a son'. Glory be to Him! He is Self-Sufficient. To Him belongs all that is in the heavens and all that is in the earth. You have no proof for it. Do you say about Allah what you do not know? (10:68)

وَإِذْ قَالَ ٱللَّهُ يَـٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى
وَأُمِّىَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَـٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ
مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى
وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّـٰمُ ٱلْغُيُوبِ ﴿١١٦﴾ مَا قُلْتُ لَهُمْ
إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ
شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ
وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿١١٧﴾

(المائدة:١١٦-١١٧)

And when God says, 'O Jesus, son of Mary, did you say to mankind, "Take me and my mother as gods, besides God?" ' He says, 'Glory be to You! It is not mine to say what I have no right to. If I indeed had said it, You would have known it. You know what is in my self, but I do not know what is within Your Self: You are the Knower of things unseen. I only said to them that which You commanded me, “Worship God, my Lord and your Lord”. And I was a witness over them, whilst I was amongst them; but when You took me [to You], You were Yourself the Watcher over them, and You Yourself are Witness over all things. (5: 116-117)

وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ﴿٨٨﴾ لَقَدْ
جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ
وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمَٰنِ وَلَدًا
﴿٩١﴾ وَمَا يَنْبَغِي لِلرَّحْمَٰنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُلُّ مَنْ فِي
السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَٰنِ عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصَاهُمْ
وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ
الرَّحْمَٰنُ وُدًّا ﴿٩٦﴾

(مريم:٨٨-٩٦)

And they say, “The All-Merciful (Allah) has got a son.” Indeed you have come up with such an abominable statement that the heavens are well-nigh to explode at it, and the earth to burst apart, and the mountains to fall down crumbling, for they have ascribed a son to the All-Merciful (Allah), while it does not behove the All-Merciful to have a son. There is none in the heavens and the earth, but bound to come to the All-Merciful as a salve. He has fully encompassed them and precisely calculated their numbers, and each one of them is bound to come to Him on the Day of Judgment, all alone. Surely, those who believe and do righteous deeds, for them the All-Merciful (Allah) will create love. (19:88- 96)

MARY

﴿٤١﴾ وَإِذْ قَالَتِ
ٱلْمَلَـٰٓئِكَةُ يَـٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ
عَلَىٰ نِسَآءِ ٱلْعَـٰلَمِينَ ﴿٤٢﴾ يَـٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى
وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ﴿٤٣﴾ ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ
وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَـٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ
وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾ إِذْ قَالَتِ ٱلْمَلَـٰٓئِكَةُ
يَـٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى
ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ﴿٤٥﴾
وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّـٰلِحِينَ ﴿٤٦﴾
قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ قَالَ كَذَٰلِكِ
ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ
﴿٤٧﴾

(آل عمران:٤٢-٤٧)

And when the angels said: “O Maryam, Allah has chosen you and purified you and chosen you over the women of all the worlds. O Maryam, stand in devotion to your Lord and prostrate yourself and bow down in Rukū‘ with those who bow.” This is a part of the news of the unseen We reveal to you (O Prophet!). You were not with them when they were casting their pens to decide who, from among them, should be the guardian of Maryam, nor were you with them when they were quarrelling. (Remember the time) when the angels said: “O Maryam, Allah gives you the good news of a Word from Him whose name is MasīH ‘Īsā , the son of Maryam (the Messiah, Jesus, son of Mary) a man of status in this world and in the Hereafter, and one of those who are near to Allah. He shall speak to people while he is still in the cradle, and also later, when he is of mature age; and he shall be one of the righteous.” She said: “O my Lord, how shall I have a son while no human has ever touched me?” Said He: “That is how Allah creates what He wills. When He decides a matter, He simply says to it ‘Be’, and it comes to be. (3:42- 47)

وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مَرۡيَمَ إِذِ ٱنتَبَذَتۡ
مِنۡ أَهۡلِهَا مَكَانٗا شَرۡقِيّٗا ١٦ فَٱتَّخَذَتۡ مِن دُونِهِمۡ حِجَابٗا
فَأَرۡسَلۡنَآ إِلَيۡهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرٗا سَوِيّٗا ١٧ قَالَتۡ إِنِّيٓ
أَعُوذُ بِٱلرَّحۡمَٰنِ مِنكَ إِن كُنتَ تَقِيّٗا ١٨ قَالَ إِنَّمَآ أَنَا۠ رَسُولُ
رَبِّكِ لِأَهَبَ لَكِ غُلَٰمٗا زَكِيّٗا ١٩ قَالَتۡ أَنَّىٰ يَكُونُ لِي
غُلَٰمٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞ وَلَمۡ أَكُ بَغِيّٗا ٢٠ قَالَ كَذَٰلِكِ
قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٞۖ وَلِنَجۡعَلَهُۥٓ ءَايَةٗ لِّلنَّاسِ وَرَحۡمَةٗ
مِّنَّاۚ وَكَانَ أَمۡرٗا مَّقۡضِيّٗا ٢١ ۞ فَحَمَلَتۡهُ فَٱنتَبَذَتۡ بِهِۦ
مَكَانٗا قَصِيّٗا ٢٢ فَأَجَآءَهَا ٱلۡمَخَاضُ إِلَىٰ جِذۡعِ ٱلنَّخۡلَةِ
قَالَتۡ يَٰلَيۡتَنِي مِتُّ قَبۡلَ هَٰذَا وَكُنتُ نَسۡيٗا مَّنسِيّٗا ٢٣
فَنَادَىٰهَا مِن تَحۡتِهَآ أَلَّا تَحۡزَنِي قَدۡ جَعَلَ رَبُّكِ تَحۡتَكِ سَرِيّٗا ٢٤
وَهُزِّيٓ إِلَيۡكِ بِجِذۡعِ ٱلنَّخۡلَةِ تُسَٰقِطۡ عَلَيۡكِ رُطَبٗا جَنِيّٗا ٢٥
فَكُلِي وَٱشۡرَبِي وَقَرِّي عَيۡنٗاۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلۡبَشَرِ أَحَدٗا فَقُولِيٓ
إِنِّي نَذَرۡتُ لِلرَّحۡمَٰنِ صَوۡمٗا فَلَنۡ أُكَلِّمَ ٱلۡيَوۡمَ إِنسِيّٗا ٢٦ فَأَتَتۡ
بِهِۦ قَوۡمَهَا تَحۡمِلُهُۥۖ قَالُواْ يَٰمَرۡيَمُ لَقَدۡ جِئۡتِ شَيۡـٔٗا فَرِيّٗا ٢٧
يَٰٓأُخۡتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمۡرَأَ سَوۡءٖ وَمَا كَانَتۡ
أُمُّكِ بَغِيّٗا ٢٨ فَأَشَارَتۡ إِلَيۡهِۖ قَالُواْ كَيۡفَ نُكَلِّمُ مَن كَانَ فِي
ٱلۡمَهۡدِ صَبِيّٗا ٢٩ قَالَ إِنِّي عَبۡدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلۡكِتَٰبَ وَجَعَلَنِي
نَبِيّٗا ٣٠ وَجَعَلَنِي مُبَارَكًا أَيۡنَ مَا كُنتُ وَأَوۡصَٰنِي بِٱلصَّلَوٰةِ
وَٱلزَّكَوٰةِ مَا دُمۡتُ حَيّٗا ٣١ وَبَرَّۢا بِوَٰلِدَتِي وَلَمۡ يَجۡعَلۡنِي
جَبَّارٗا شَقِيّٗا ٣٢ وَٱلسَّلَٰمُ عَلَيَّ يَوۡمَ وُلِدتُّ وَيَوۡمَ أَمُوتُ
وَيَوۡمَ أُبۡعَثُ حَيّٗا ٣٣ ذَٰلِكَ عِيسَى ٱبۡنُ مَرۡيَمَۖ قَوۡلَ ٱلۡحَقِّ
ٱلَّذِي فِيهِ يَمۡتَرُونَ ٣٤ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٖۖ سُبۡحَٰنَهُۥٓۚ
إِذَا قَضَىٰٓ أَمۡرٗا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٣٥

(مريم:١٦-٣٥)

And mention in the Book Maryam, when she secluded herself from her people to a place towards East, then she used a barrier to hide herself from them. Then, We sent to her Our Spirit, (Jibra'īl) and he took before her the form of a perfect human being. She said, "I seek refuge with the All-Merciful (Allah) against you, if you are God-fearing." He said, "I am but a message-bearer of your Lord (sent) to give you a boy, purified." She said, "How shall I have a boy while no human has ever touched me, nor have I ever been unchaste?" He said, "So it is; your Lord said, 'It is easy for Me, and (We will do this) so that We make it a sign for people and a mercy from Us, and this is a matter already destined.'" So she conceived him, and went in seclusion with him to a remote place. Then the labour pains brought her to the trunk of a palm-tree. She said "O that I would have died before this, and would have been something gone, forgotten." Then he called her from beneath her: "Do not grieve; your Lord has placed a stream beneath you. Shake the trunk of the palm-tree towards yourself and, it will drop upon you ripe fresh dates. So eat, drink and cool your eyes. Then if you see any human being, say (to him), "I have vowed a fast (of silence) for the All-Merciful (Allah,) and therefore, I shall never speak to any human today." Then she came to her people carrying him (the baby). They said, "O Maryam you have committed something grave indeed. O sister of Hārūn, neither your father was a man of evil nor was your mother unchaste." So, she pointed towards him (the baby). They said, "How shall we speak to someone who is still a child in the cradle?" Spoke he (the baby), "Verily I am the servant of Allah. He has given me the Book, and made me a prophet, and He has made me a blessed one wherever I be, and has enjoined Salāh and Zakāh upon me as long as I am alive, and (He has made me) good to my mother, and he did not make me oppressive (or) ill-fated. And peace is upon me the day I was born, the day I shall die, and the day I shall be raised alive again." That is 'Īsā, the son of Maryam, to say the truth in which they (Christians) are disputing. It is not for Allah to have a son. Pure is He. When He decides a thing, He simply says to it, "Be" and it comes to be. (19:16-35)

MOHAMMAD

لَقَدْ
مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿١٦٤﴾

(آل عمران:١٦٤)

Allah showed great kindness to the believers when He sent a messenger to them from among themselves to recite His signs to them, purify them, and teach them the Book and Wisdom, even though before that they were clearly misguided. (3: 164)

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾

(الأحزاب:٢١)

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often. (33: 21)

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ
١٠٧ قُلۡ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞۖ فَهَلۡ
أَنتُم مُّسۡلِمُونَ ١٠٨

(الانبياء:١٠٧-١٠٨)

And We have not sent you, [O Muhammad], except as a mercy to the worlds. Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?" But if they turn away, then say, "I have announced to [all of] you equally. (21:107- 108)

يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلرَّسُولُ بِٱلۡحَقِّ
مِن رَّبِّكُمۡ فَـَٔامِنُواْ خَيۡرٗا لَّكُمۡۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ
مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ١٧٠

(النساء:١٧٠)

O people, the Messenger has come to you with the truth from your Lord. So, believe. That is good for you. If you disbelieve, then, to Allah belongs what is in the heavens and the earth. Allah is All-Knowing. All-Wise. (4:170)

يَٰٓأَيُّهَا
ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَٰكَ شَٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ﴿٤٥﴾ وَدَاعِيًا
إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ﴿٤٦﴾ وَبَشِّرِ ٱلۡمُؤۡمِنِينَ بِأَنَّ لَهُم
مِّنَ ٱللَّهِ فَضۡلٗا كَبِيرٗا ﴿٤٧﴾ وَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَٱلۡمُنَٰفِقِينَ
وَدَعۡ أَذَىٰهُمۡ وَتَوَكَّلۡ عَلَى ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ﴿٤٨﴾

(الاحزاب:٤٥-٤٨)

O prophet, We have sent you as a witness and as a bearer of good news and a warner, and as the one who calls towards Allah with His permission, and as a luminous lamp. So give good news to the believers that they are going to receive a huge bounty from Allah; and do not obey the infidels and the hypocrites, and just ignore any hurt from them, and place your trust in Allah. Allah is sufficient to take care of all matters.

(33: 45-48)

هُوَ ٱلَّذِيٓ أَرۡسَلَ
رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ
كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ﴿٣٣﴾

(التوبة:٣٣)

He is the One who has sent down His Messenger with guidance and the Faith of Truth, so that He makes it prevail over every faith, no matter how the Polytheists may hate it. (9:33)

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ
لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ
فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ﴿١٥٩﴾

(آل عمران:١٥٩)

So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been harsh and fierce of heart, they would have dispersed from around you. So, pardon them, and seek Forgiveness for them. Consult them in the matter and, once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him. (3:159)

قُلۡ إِن كُنتُمۡ تُحِبُّونَ ٱللَّهَ
فَٱتَّبِعُونِي يُحۡبِبۡكُمُ ٱللَّهُ وَيَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡۚ وَٱللَّهُ غَفُورٞ
رَّحِيمٞ ٣١ قُلۡ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ
ٱلۡكَٰفِرِينَ ٣٢

(آل عمران:٣١-٣٢)

Say (O Prophet): “If you really love Allah, then follow me, and Allah shall love you and forgive your sins. Allah is Most-Forgiving, Very-Merciful.” Say: “Obey Allah and the Messenger.” Then, should they turn back, Allah does not love the disbelievers.” (3:31-32)

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ
تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا سِيمَاهُمْ
فِى وُجُوهِهِم مِّنْ أَثَرِ ٱلسُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ وَمَثَلُهُمْ فِى
ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ
عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ وَعَدَ ٱللَّهُ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾

(الفتح:٢٩)

Muhammad is the messenger of Allah, and those who are with him are hard on the disbelievers, compassionate among themselves; You see them bowing, prostrating [in worship], seeking grace and good pleasure from Allah. Their distinguishing feature is on their faces from the effect of prostration. This is their description in the Torah; and their description in the Gospel is: like a sown crop that brings forth its shoot, then makes it strong, then it grows thick and stands straight on its stem, looking good to the farmers, so that He may enrage the disbelievers through them. Allah has promised forgiveness and a huge reward to those of them who believe and do good deeds. (48: 29)

THE HOLY QURAN

ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ ٢

(البقرة:٢)

This is the Book about which there is no doubt, a guidance for those conscious of Allah. (2:2)

أَفَلَا يَتَدَبَّرُونَ ٱلۡقُرۡءَانَۚ وَلَوۡ كَانَ مِنۡ عِندِ غَيۡرِ ٱللَّهِ
لَوَجَدُواْ فِيهِ ٱخۡتِلَٰفٗا كَثِيرٗا ٨٢

(النساء:٨٢)

Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein many a contradiction. (4:82)

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ
جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا
كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُوا۟ عَن كَثِيرٍ
قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴿١٥﴾
يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ
وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ
وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿١٦﴾

(المائدة:١٥-١٦)

O people of the Book (Jewish and Christians), there has come to you Our Messenger disclosing to you much of what you have been concealing of the Book, while He overlooks much. There has come to you, from Allah, a Light and a clear Book; with it Allah guides those who follow His pleasure to the pathways of peace, and brings them out, by His will, from the depths of darkness into the light, and guides them to a straight path. (5: 15-16)

وَإِذَا قُرِئَ ٱلْقُرْءَانُ
فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

(الأعراف:٢٠٤)

And when the Qur'an is recited, give ear to it and pay heed, that you may obtain mercy. (7:204)

لَوۡ أَنزَلۡنَا هَٰذَا
ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ
ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ
٢١

(الحشر: ٢١)

Had We sent down this Qur'an upon a mountain you would indeed have seen it humbling itself and breaking asunder out of fear of Allah. We propound such parables to people that they may reflect. (59:21)

THE DAY OF JUDGMENT

وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى
ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

(البقرة:٢٨١)

And fear a day wherein you shall be returned to God, and every soul shall be paid in full what it has earned; and they shall not be wronged. (2:281)

وَنَضَعُ ٱلْمَوَٰزِينَ
ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾

(الانبياء:٤٧)

On the Day of Judgment, We shall set up scales of justice, so that not a soul will be dealt with unjustly in the least. And if there be the weight of even a mustard seed, We will bring it to account". (21:47)

قُلْ
إِن تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللَّهُ ۗ وَيَعْلَمُ
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾
يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ
مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ اللَّهُ
نَفْسَهُ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

(آل عمران:٢٩-٣٠)

Say: 'Whether you hide what is in your hearts, or disclose it, God knows it and knows what is in the heavens and what is in the earth; and God is Able to do all things. The day every soul shall find what it has done of good present before it, and what it has done of evil, it will wish that between it and that there were a great distance. God warns you of His Self, and God is Kind to His servants. (3:29-30)

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا
إِلَّا الدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

(الجاثية:٢٤)

And they say, “There is no life but our worldly life. We die and live, and nothing destroys us except time.” They have no knowledge about that; the do nothing but make conjectures.

(45:24)

بَلْ قَالُواْ مِثْلَ مَا قَالَ
ٱلْأَوَّلُونَ ﴿٨١﴾ قَالُوٓاْ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا
لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ
إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿٨٣﴾ قُل لِّمَنِ ٱلْأَرْضُ وَمَن
فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا
تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ
ٱلْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾ قُلْ مَنۢ
بِيَدِهِۦ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن
كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ﴿٨٩﴾
بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ﴿٩٠﴾

(المؤمنون:٨١-٩٠)

Nay, but they say the like of what the ancients said. They said, 'What, when we are dead and have become dust and bones, shall we then be raised? Already We and our fathers have been promised this before: these are nothing but the fables of the ancients'. Say: 'to Whom belongs the earth and whosoever is therein, if you know?' They will say, 'To God'. Say: 'Will you not then remember?' Say: 'Who is the Lord of the seven heavens and the Lord of the Great Throne?' They will say, 'God'. Say: 'Will you not then be God-fearing?' Say: 'In whose hand is the dominion of all things and who protects, while from Him there is no protection, if you know?' They will say, 'God'. Say: "How then are you deceived and turn away from the truth?" . Nay, but We have brought them the truth, and they are indeed liars. (23: 81-90)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ
١ يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ
كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم
بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٞ ٢

(الحج: ١-٢)

O mankind, fear your Lord. Indeed the quake of the destined Hour is something terrible. The day you will see it, every suckling female will forget that which she suckles, and every female having pregnancy shall abort her fetus, and you will see people as if they are drunk, while they are not drunk, but Allah's torment is so severe. (22: 1-2)

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتۡ ١ وَإِذَا ٱلۡكَوَاكِبُ ٱنتَثَرَتۡ ٢ وَإِذَا ٱلۡبِحَارُ
فُجِّرَتۡ ٣ وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ ٤ عَلِمَتۡ نَفۡسٞ مَّا قَدَّمَتۡ
وَأَخَّرَتۡ ٥ يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ ٦ ٱلَّذِي
خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ٧ فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ ٨
كَلَّا بَلۡ تُكَذِّبُونَ بِٱلدِّينِ ٩ وَإِنَّ عَلَيۡكُمۡ لَحَٰفِظِينَ ١٠ كِرَامٗا
كَٰتِبِينَ ١١ يَعۡلَمُونَ مَا تَفۡعَلُونَ ١٢ إِنَّ ٱلۡأَبۡرَارَ لَفِي نَعِيمٖ ١٣ وَإِنَّ
ٱلۡفُجَّارَ لَفِي جَحِيمٖ ١٤ يَصۡلَوۡنَهَا يَوۡمَ ٱلدِّينِ ١٥ وَمَا هُمۡ عَنۡهَا بِغَآئِبِينَ
١٦ وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ ١٧ ثُمَّ مَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلدِّينِ
١٨ يَوۡمَ لَا تَمۡلِكُ نَفۡسٞ لِّنَفۡسٖ شَيۡـٔٗاۖ وَٱلۡأَمۡرُ يَوۡمَئِذٖ لِّلَّهِ ١٩

(الانفطار: ١-١٩)

"When the sky bursts apart, when the planets are dispersed, when the seas spill forth, when graves are overturned — then each soul will know what it sent forth and what it left behind. O man! What has deceived you about your generous Lord Who created you, shaped you, and made you well-proportioned, and set you in whatever form He pleased? No indeed; (the fact is that) you deny the Reckoning, declaring it a lie; you do so the while there are watchers over you; noble scribes, who know what you do. Surely the virtuous shall be in Bliss,) and the wicked shall be in the Blazing Fire. They shall enter it on the Day of Recompense and then shall never come out of it. What do you know what the Day of Recompense is? Again, what do you know what the Day of Recompense is? It is the Day when no one shall have the power to do anything for another, and all command shall be Allah's.

(82:1-19)

ACCOUNTABILITY

إِنَّ ٱللَّهَ لَا يَظۡلِمُ
مِثۡقَالَ ذَرَّةٖۖ وَإِن تَكُ حَسَنَةٗ يُضَٰعِفۡهَا وَيُؤۡتِ مِن لَّدُنۡهُ
أَجۡرًا عَظِيمٗا ٤٠

(النساء:٤٠)

Surely Allah shall not wrong so much as the weight of an atom; and if it be a good deed, He will double it and give from Himself a great wage. (4:40)

إِنَّ ٱللَّهَ لَا يَظۡلِمُ ٱلنَّاسَ شَيۡـٔٗا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمۡ
يَظۡلِمُونَ ٤٤

(يونس:٤٤)

Surely, Allah does not wrong people at all, but the people do wrong their own selves. (10:44)

وَكُلَّ
إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا
يَلْقَىٰهُ مَنشُورًا ﴿١٣﴾ ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا
﴿١٤﴾ مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ
عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ
رَسُولًا ﴿١٥﴾

(الإسراء:١٣-١٥)

We have tied up every human's fortune to his neck, and on the Day of Resurrection, We will bring forth a book for him that he will find wide open, "Read your book. Enough are you today to take your own account." Whoever adopts the right path does so for his own benefit, and whoever goes astray does so to his own detriment, and no bearer of burden shall bear the burden of another, and it is not Our way to punish unless We send a Messenger. (17:13-15)

لَا يُكَلِّفُ
ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ
رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا
وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا
وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ﴿٢٨٦﴾

(البقرة:٢٨٦)

Allah does not obligate anyone beyond his capacity. For him is what he has earned, and on him what he has incurred. “Our Lord, do not hold us accountable, if we forget or make a mistake, and, Our Lord, do not place on us such a burden as You have placed on those before us, and, Our Lord, do not make us bear a burden for which we have no strength. And pardon us, and grant us forgiveness, and have mercy on us. You are our Lord. So then help us against the disbelieving people.” (2:286)

ALLAH'S MERCY

قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟
مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ
ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوٓا۟ إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا۟ لَهُۥ مِن
قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾ وَٱتَّبِعُوٓا۟ أَحْسَنَ
مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ
بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

(الزمر:٥٣-٥٥)

Say: O my bondmen who have committed extravagance against themselves despair not of the mercy of Allah; verily Allah will forgive the sins altogether. Verily He is the Forgiving, the Merciful. Turn passionately towards your Lord, and submit to Him before the punishment comes to you, after which you will not be helped. And follow the best of what has been sent down to you from your Lord before the punishment comes to you suddenly when you do not even expect,.

(39:53-55)

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ
مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

(النساء:٢٦)

Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise. (4:26)

إِنَّ ٱللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ
أَجْرًا عَظِيمًا ﴿٤٠﴾

(النساء:٤٠)

Surely God shall not wrong so much as the weight of an atom; and if it be a good deed, He will double it and give from Himself a great wage. (4:40)

وَمَن يَعْمَلْ
سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا
رَّحِيمًا ﴿١١٠﴾

(النساء:١١٠)

Whoever does evil, or wrongs himself, and then prays for God's forgiveness, he shall find God is Forgiving, Merciful. (4:110)

وَٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُوا۟ مِنۢ
بَعْدِهَا وَءَامَنُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

(الأعراف:١٥٣)

And those who committed evils, and repented thereafter and believed –verily your Lord is thereafter Forgiving, Merciful.

(7:153)

يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَتۡكُم مَّوۡعِظَةٞ
مِّن رَّبِّكُمۡ وَشِفَآءٞ لِّمَا فِي ٱلصُّدُورِ وَهُدٗى وَرَحۡمَةٞ لِّلۡمُؤۡمِنِينَ
٥٧ قُلۡ بِفَضۡلِ ٱللَّهِ وَبِرَحۡمَتِهِۦ فَبِذَٰلِكَ فَلۡيَفۡرَحُواْ هُوَ خَيۡرٞ مِّمَّا
يَجۡمَعُونَ ٥٨

(يونس:٥٧-٥٨)

O mankind! There has come to you an exhortation from your Lord, a balm for that which is in the hearts, a guidance and a mercy for believers. Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard. (10: 57-58)

وَهُوَ ٱلَّذِي يَقۡبَلُ ٱلتَّوۡبَةَ عَنۡ عِبَادِهِۦ وَيَعۡفُواْ عَنِ ٱلسَّيِّـَٔاتِ
وَيَعۡلَمُ مَا تَفۡعَلُونَ ٢٥

(الشورى:٢٥)

And He is the One who accepts repentance from His servants and forgives evil deeds and knows whatever you do. (42: 25)

FAITH

لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ
وَمَا فِي ٱلۡأَرۡضِۗ وَإِن تُبۡدُواْ مَا فِيٓ أَنفُسِكُمۡ أَوۡ تُخۡفُوهُ
يُحَاسِبۡكُم بِهِ ٱللَّهُۖ فَيَغۡفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۗ
وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢٨٤ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ
مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ
وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ
سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٢٨٥

(البقرة:٢٨٤-٢٨٥)

To Allah belongs what is in the heavens and what is in the earth. If you disclose what is in your hearts or conceal it, Allah shall hold you accountable for it, then He will forgive whom He wills and punish whom He wills. Allah is powerful over everything. The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers. “We make no division between any of His Messengers,” and they have said: “We have listened, and obeyed. Our Lord, (we seek) Your pardon! And to You is the return (2:284-285)

إِنَّ ٱلدِّينَ
عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ
بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٩﴾

(آل عمران:١٩)

Truly, the religion in the sight of Allah is Islām. Those who have been given the Book did not differ until after the knowledge had come to them, due to envy against each other. Whoever denies the verses of Allah, then, Allah is swift at reckoning. (3:19)

يَٰٓأَيُّهَا
ٱلَّذِينَ ءَامَنُوٓا۟ ءَامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِى نَزَّلَ
عَلَىٰ رَسُولِهِۦ وَٱلْكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ
بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلْيَوْمِ ٱلْءَاخِرِ فَقَدْ ضَلَّ
ضَلَٰلًۢا بَعِيدًا ﴿١٣٦﴾

(النساء:١٣٦)

O you who believe, do believe in Allah and His Messenger and in the Book He has revealed to His Messenger and in the Books He has revealed earlier. Whoever disbelieves in Allah and His angels and His Books and His Messengers and the Last Day has indeed gone far astray. (4:136)

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ
ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾
وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

(الإسراء:٩-١٠)

Truly this Quran guides to that which is straightest and gives tidings to the believers who perform righteous deeds that there is a great reward for them. And that those who do not believe in the Hereafter, We have prepared for them a painful chastisement.

(17:9-10)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

(البقرة:٨٢)

But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally. (2:82)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

(البقرة:٢٧٧)

Those who believe and perform righteous deeds, and establish the prayer, and pay the alms - their wage awaits them with their Lord, and no fear shall befall them, neither shall they grieve.

(2:277)



(البقرة:٢-٥)

This Book has no doubt in it - a guidance for the God-fearing, who believe in the Unseen, and are steadfast in prayer, and spend out of what We have provided them; and who believe in what has been revealed to you and what has been revealed before you; and they have faith in the Hereafter. Those are upon guidance from their Lord; those are the ones who are successful. (2: 2-5)

ETHICS

Righteousness

وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا
وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ
وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ وَٱلصَّاحِبِ بِٱلْجَنۢبِ
وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ أَيْمَـٰنُكُمْ ۗ إِنَّ ٱللَّهَ
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٦﴾

(النساء:٣٦)

And worship Allah, and associate nothing with Him. Be kind to parents, and near kindred, and to orphans, and to the needy, and to the neighbour who is near, and to the neighbour who is a stranger, and to the friend at your side, and to the wayfarer, and to what your right hands own. Surely God loves not the conceited, and the boastful. (4:36)

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَـٰهِلِينَ ﴿١٩٩﴾

(الأعراف:١٩٩)

Take forgiveness, enjoin virtue, and turn away from the ignorant. (7:199)

وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ
وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٢

(المائدة:٢)

Help each other in righteousness and piety, and do not help each other in sin and aggression. Fear Allah. Surely, Allah is severe at punishment. (5:2)

قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا
بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ
بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٣٣

(الأعراف:٣٣)

Say, "My Lord has prohibited only indecencies, whether open or secret, and (every) sinful act, and unjust aggression , and that you associate with Allah anything for which He has not sent any authority, and that you attribute to Allah anything about which you do not have sure knowledge. (7:33)

لَّيۡسَ ٱلۡبِرَّ أَن تُوَلُّواْ وُجُوهَكُمۡ قِبَلَ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ
وَلَٰكِنَّ ٱلۡبِرَّ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱلۡمَلَٰٓئِكَةِ
وَٱلۡكِتَٰبِ وَٱلنَّبِيِّـۧنَ وَءَاتَى ٱلۡمَالَ عَلَىٰ حُبِّهِۦ ذَوِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ
وَٱلۡمَسَٰكِينَ وَٱبۡنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِي ٱلرِّقَابِ وَأَقَامَ
ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلۡمُوفُونَ بِعَهۡدِهِمۡ إِذَا عَٰهَدُواْۖ
وَٱلصَّٰبِرِينَ فِي ٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلۡبَأۡسِۗ أُوْلَٰٓئِكَ ٱلَّذِينَ
صَدَقُواْۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُتَّقُونَ ١٧٧

(البقرة:١٧٧)

Righteousness is not that you turn your faces to the East and to the West, but righteousness is that one who believes in Allah and the Last Day and the angels and the Book and the prophets, and who gives of his substance, however cherished to kinsmen and orphans and the needy and the traveler and beggars, and for slaves, and who observes prayer and pays the alms, and those who fulfill their covenant when they have engaged in a covenant, those who endure with fortitude misfortune, hardship, and peril. Those are the ones who are truthful, and these are the ones who are the God - fearing. (2:177)

Humbleness

وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ
ٱلْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

(الإسراء:٣٧-٣٨)

Do not walk on the earth in haughty style. Indeed you will not rend the earth, nor attain the mountains in height. All of that — the evil of it is hateful in the sight of your Lord. (17:37-38)

يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي ٱلسَّمَٰوَٰتِ أَوْ فِي ٱلْأَرْضِ يَأْتِ
بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَٰبُنَيَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ
بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ ۖ إِنَّ ذَٰلِكَ
مِنْ عَزْمِ ٱلْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي ٱلْأَرْضِ
مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

(لقمان:١٦-١٨)

(Luqmān went on saying to his son,) O my dear son, in fact, if there be anything to the measure of a grain of mustard-seed, and though it be in a rock or in the heavens, or in the earth, Allah shall bring it forth. Verily Allah is Subtle, Aware. O My son! Establish prayer and command that which is reputable and forbid iniquity, and observe patience on what befalls you; verily that is of the firmness of affairs. And turn not away your cheek from men nor walk on the earth stultingly, verily Allah loveth not any vainglorious boaster. (31: 16-18)

Giving charity

ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم
بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

(البقرة: ٢٧٤)

Those who expend their riches (in the cause of Allah) by night and by day, in secret and openly, theirs shall be their hire with their Lord; no fear shall come on them, nor shall they grieve.

(2: 274)

وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ
وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

(الإسراء: ٢٦)

And give the relative his due, and the needy and the wayfarer. And do not squander recklessly. (17:26)

لَّا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ
أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ
ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

(النساء:١١٤)

There is no good in much of their secret conversations, except for he who enjoins to voluntary almsgiving, or kindness, or setting things right between people. And whoever does that, desiring God's good pleasure, We shall surely give him a great wage. (4:114)

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَذَٰلِكَ الَّذِي يَدُعُّ
الْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ
لِّلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ
﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

(الماعون:١-٧)

Have you seen the one who denies the Recompense? For that is the one who drives away the orphan and does not encourage the feeding of the poor. So woe to the worshippers. Who are neglectful of heir prayers. Those who make show of their deeds and withhold simple assistance. (107: 1-7)

Justice

إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ
أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن
تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا
بَصِيرٗا ٥٨

(النساء:٥٨)

Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice. Surely, excellent is the exhortation Allah gives you. Surely, Allah is All-Hearing, All-Seeing. (4:58)

وَيَٰقَوۡمِ
أَوۡفُواْ ٱلۡمِكۡيَالَ وَٱلۡمِيزَانَ بِٱلۡقِسۡطِۖ وَلَا تَبۡخَسُواْ ٱلنَّاسَ
أَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ٨٥

(هود:٨٥)

"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption. (11:85)

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلۡقِسۡطِ شُهَدَآءَ لِلَّهِ وَلَوۡ
عَلَىٰٓ أَنفُسِكُمۡ أَوِ ٱلۡوَٰلِدَيۡنِ وَٱلۡأَقۡرَبِينَۚ إِن يَكُنۡ غَنِيًّا أَوۡ فَقِيرٗا
فَٱللَّهُ أَوۡلَىٰ بِهِمَاۖ فَلَا تَتَّبِعُواْ ٱلۡهَوَىٰٓ أَن تَعۡدِلُواْۚ وَإِن تَلۡوُۥٓاْ
أَوۡ تُعۡرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ١٣٥

(النساء:١٣٥)

O you who believe, be upholders of justice - witnesses for Allah, even though against the interest of your selves or the parents, and the kinsmen. One may be rich or poor, Allah is better caretaker of both. So do not follow desires, lest you should swerve. If you twist or avoid the evidence, then, Allah is all-aware of what you do. (4:135)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ
لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ
أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ
ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ٨

(المائدة:٨)

O you who believe, be steadfast for obeying the commands of Allah, and witnesses for justice. Let not hatred of a people cause you not to be just; be just, that is nearer to God-fearing. And fear Allah; surely Allah is aware of what you do. (5:8)

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ۖ وَلَئِن
صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾ وَاصْبِرْ وَمَا صَبْرُكَ
إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ
﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ ﴿١٢٨﴾

(النحل:١٢٦-١٢٨)

And if you were to harm in retaliation, harm them to the measure you were harmed. And if you opt for patience, it is definitely much better for those who are patient. And be patient. Your patience is bestowed by none but Allah, and do not grieve over them, and do not be in distress for what they devise. Surely, Allah is with those who fear Him and those who are good in their deeds. (16:126-128)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن
تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

(الحجرات:٦)

O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did. (49:6)

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى
هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ
مَسْـُٔولًا ﴿٣٤﴾ وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ
ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ
ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَـٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

(الإسراء:٣٤-٣٦)

Do not go near the property of an orphan, except in a manner that is good, until he comes to his maturity. And fulfil the covenant. Surely, the covenant shall be asked about. And give full measure when you measure, and weigh with a straight balance. That is fair, and better at the end. And do not follow a thing about which you have no knowledge. Surely, the ear, the eye and the heart - each one of them shall be interrogated about. (17:34-36)

Not speaking ill of others

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ
إِثْمٌ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن
يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَٱتَّقُوا۟ ٱللَّهَ إِنَّ ٱللَّهَ
تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

(الحجرات:١٢)

O you who believe, abstain from many of the suspicions. Indeed some suspicions are sins. And do not spy, nor backbite one another. Would any of you love to eat the flesh of his brother dead? You would abhor it. And fear God; assuredly God is Relenting, Merciful. (49:12)

لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ظُلِمَ ۚ وَكَانَ
ٱللَّهُ سَمِيعًا عَلِيمًا ١٤٨

(النساء:١٤٨)

God does not like the utterance of evil words out loud, unless a person has been wronged. God is ever Hearer, Knower. (4:148)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ
عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا
مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ
ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ١١

(الحجرات:١١)

O you who believe, no men should ever scoff at other men. May be that the latter are better than the former. Nor should women ever scoff at other women. May be, the latter women are better than the former ones. And do not find fault with one another, nor call one another with bad nicknames. Bad is the name of sinfulness after embracing Faith. If anyone does not repent, then such people are the wrongdoers. (49: 11)

وَعِبَادُ ٱلرَّحۡمَٰنِ ٱلَّذِينَ يَمۡشُونَ
عَلَى ٱلۡأَرۡضِ هَوۡنٗا وَإِذَا خَاطَبَهُمُ ٱلۡجَٰهِلُونَ قَالُواْ سَلَٰمٗا
٦٣ وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمۡ سُجَّدٗا وَقِيَٰمٗا ٦٤ وَٱلَّذِينَ
يَقُولُونَ رَبَّنَا ٱصۡرِفۡ عَنَّا عَذَابَ جَهَنَّمَۖ إِنَّ عَذَابَهَا كَانَ
غَرَامًا ٦٥ إِنَّهَا سَآءَتۡ مُسۡتَقَرّٗا وَمُقَامٗا ٦٦ وَٱلَّذِينَ إِذَآ
أَنفَقُواْ لَمۡ يُسۡرِفُواْ وَلَمۡ يَقۡتُرُواْ وَكَانَ بَيۡنَ ذَٰلِكَ قَوَامٗا ٦٧
وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقۡتُلُونَ ٱلنَّفۡسَ
ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّ وَلَا يَزۡنُونَۚ وَمَن يَفۡعَلۡ ذَٰلِكَ
يَلۡقَ أَثَامٗا ٦٨ يُضَٰعَفۡ لَهُ ٱلۡعَذَابُ يَوۡمَ ٱلۡقِيَٰمَةِ وَيَخۡلُدۡ
فِيهِۦ مُهَانًا ٦٩ إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلٗا صَٰلِحٗا
فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمۡ حَسَنَٰتٖۗ وَكَانَ ٱللَّهُ
غَفُورٗا رَّحِيمٗا ٧٠ وَمَن تَابَ وَعَمِلَ صَٰلِحٗا فَإِنَّهُۥ يَتُوبُ
إِلَى ٱللَّهِ مَتَابٗا ٧١ وَٱلَّذِينَ لَا يَشۡهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ
بِٱللَّغۡوِ مَرُّواْ كِرَامٗا ٧٢ وَٱلَّذِينَ إِذَا ذُكِّرُواْ بِـَٔايَٰتِ
رَبِّهِمۡ لَمۡ يَخِرُّواْ عَلَيۡهَا صُمّٗا وَعُمۡيَانٗا ٧٣ وَٱلَّذِينَ يَقُولُونَ
رَبَّنَا هَبۡ لَنَا مِنۡ أَزۡوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعۡيُنٖ وَٱجۡعَلۡنَا
لِلۡمُتَّقِينَ إِمَامًا ٧٤ أُوْلَٰٓئِكَ يُجۡزَوۡنَ ٱلۡغُرۡفَةَ بِمَا صَبَرُواْ
وَيُلَقَّوۡنَ فِيهَا تَحِيَّةٗ وَسَلَٰمًا ٧٥ خَٰلِدِينَ فِيهَاۚ
حَسُنَتۡ مُسۡتَقَرّٗا وَمُقَامٗا ٧٦ قُلۡ مَا يَعۡبَؤُاْ بِكُمۡ رَبِّي
لَوۡلَا دُعَآؤُكُمۡۖ فَقَدۡ كَذَّبۡتُمۡ فَسَوۡفَ يَكُونُ لِزَامَۢا ٧٧

(الفرقان:٦٣-٧٧)

And the servants of the Compassionate are those who walk upon the earth modestly, and who, when the ignorant address them, say peace; and who spend the night before their Lord, prostrating and standing in worship, and who say, 'Our Lord, avert us from the chastisement of Hell. Truly its chastisement is abiding. It is truly a wretched abode and residence!' And who, when they expend, are neither prodigal nor parsimonious; but between such lies moderation; and those who do not call on another god along with God, nor slay the soul which God has forbidden, except with due cause, and who do not commit fornication - for whoever does that shall meet with retribution; doubled will be the chastisement for him on the Day of Resurrection and he will abide therein abased; except for him who repents, and believes, and acts righteously, for such, God will replace their evil deeds with good deeds, for God is ever Forgiving, Merciful. And whoever repents and acts righteously, indeed turns to God with due repentance; and those who do not give false testimony, and, when they come across senseless talk, they pass by with dignity; and those who, when they are reminded of the revelations of their Lord, do not fall on them deaf and blind; and those who say, 'Our Lord! Grant us in our spouses and our offspring a joyful sight, and make us paragons for the God-fearing'. Those, they will be rewarded with the sublime abode, forasmuch as they were steadfast, and they will be met therein with a greeting and peace; abiding therein. Excellent is it as an abode and station. Say, 'My Lord would not be concerned with you were it not for your supplications. But you have denied, and so that will remain binding'. (25: 63-77)

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ
وَٱلْقَٰنِتِينَ وَٱلْقَٰنِتَٰتِ وَٱلصَّٰدِقِينَ وَٱلصَّٰدِقَٰتِ وَٱلصَّٰبِرِينَ
وَٱلصَّٰبِرَٰتِ وَٱلْخَٰشِعِينَ وَٱلْخَٰشِعَٰتِ وَٱلْمُتَصَدِّقِينَ
وَٱلْمُتَصَدِّقَٰتِ وَٱلصَّٰٓئِمِينَ وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ
فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا
وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥

(الأحزاب:٣٥)

Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward. (33:35)

قُلْ
أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ
جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ
مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾
الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُنفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

(آل عمران:١٥-١٧)

Say, "Shall I inform you of something better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of His servants. Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,". The patient, the true, the obedient, those who spend in the way of Allah, and those who seek forgiveness before dawn. (3: 15- 17)

PARENTS

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا
يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ
أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا
جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى
صَغِيرًا ﴿٢٤﴾

(الإسراء:٢٣-٢٤)

Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age, do not say to them even the least gracious word and do not scold them, and address them with respectful words, and submit yourself before them in humility out of compassion, and say, “My Lord, be merciful to them as they have brought me up in my childhood.” (17: 23-24)

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ
كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ
أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ
عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ
إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

(الاحقاف:١٥)

And We have enjoined upon man to do good to his parents. His mother carried him with difficulty and delivered him with difficulty. And his carrying and his weaning is in thirty months, until when he attains his maturity and reaches forty years, he says, “My Lord, grant me that I offer gratitude for the favour You have bestowed upon me and upon my parents, and that I do righteous deeds that You like. And make righteousness, for me, my offspring. Of course, I repent to you, and truly I am one of those who submit to You.” (46:15)

THE WOMEN

هُوَ ٱلَّذِي خَلَقَكُم
مِّن نَّفۡسٍ وَٰحِدَةٍ وَجَعَلَ مِنۡهَا زَوۡجَهَا لِيَسۡكُنَ إِلَيۡهَاۖ

(الاعراف:١٨٩)

It is He who created you from one soul and created from it its mate that he might dwell in comfort with her… (7: 189)

وَمِنۡ ءَايَٰتِهِۦٓ أَنۡ خَلَقَ لَكُم مِّنۡ أَنفُسِكُمۡ
أَزۡوَٰجًا لِّتَسۡكُنُوٓاْ إِلَيۡهَا وَجَعَلَ بَيۡنَكُم مَّوَدَّةً وَرَحۡمَةًۚ
إِنَّ فِي ذَٰلِكَ لَأٓيَٰتٍ لِّقَوۡمٍ يَتَفَكَّرُونَ ﴿٢١﴾

(الروم:٢١)

And it is among His signs that He has created for you wives from among yourselves, so that you may find tranquility in them, and He has created love and kindness between you. Surely in this there are signs for a people who reflect. (30:21)

وَٱلۡمُؤۡمِنُونَ وَٱلۡمُؤۡمِنَٰتُ بَعۡضُهُمۡ
أَوۡلِيَآءُ بَعۡضٖۚ يَأۡمُرُونَ بِٱلۡمَعۡرُوفِ وَيَنۡهَوۡنَ عَنِ ٱلۡمُنكَرِ
وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ
وَرَسُولَهُۥٓۚ أُوْلَٰٓئِكَ سَيَرۡحَمُهُمُ ٱللَّهُۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ
٧١ وَعَدَ ٱللَّهُ ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ
وَرِضۡوَٰنٞ مِّنَ ٱللَّهِ أَكۡبَرُۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٧٢

(التوبة: ٧١-٧٢)

And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Verily Allah is Mighty, Wise. Surely, Allah is Powerful, Wise. Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah’s pleasure is above all. That is the supreme success.

(9:71-72)

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ
فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

(الأحزاب:٣٥)

Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere in righteousness and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard, and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward. (33: 35)

SCIENTIFIC MIRACLES

One miraculous aspect to the Holy Qur'an is the fact that some of its verses point to scientific discoveries and facts only recently discovered. Since the Qur'an was revealed more than 1400 years ago and many of these facts have only been recently discovered in the last century or centuries, it is obvious these facts could not have been known at the time.

Before listing these verses, the following points need to be mentioned:

1- They were revealed in a unique manner that history did not carry any objections to them at the time of revelations or even hundred years later on. ?

2- Not only does the Qur'an mention scientific facts that were not known at the time, it does not include any of the numerous scientific misconceptions that were prevalent at the time. This proves the divine nature of the Quran.

3- Interestingly, these verses played no part in propagating Islam at the time of revelation and the many following centuries.

4- The Qur'an itself prophecies that there will be signs that will point its authenticity and truthfulness: (We will show them Our signs in the universe and within their own beings until it will become manifest to them that it is the truth. Is it not enough about your Lord that He is witness to everything?) **(41:53)**, and say: (Praise be to God. He will show you His signs and you will recognise them. And your Lord is not oblivious of what they do). **(27:93)**

Please note that the purpose here is simply to mention the verses. There are many other respectable books and websites which offer a detailed explanation between the correlation between the verses and the scientific facts. You may refer to the following websites :

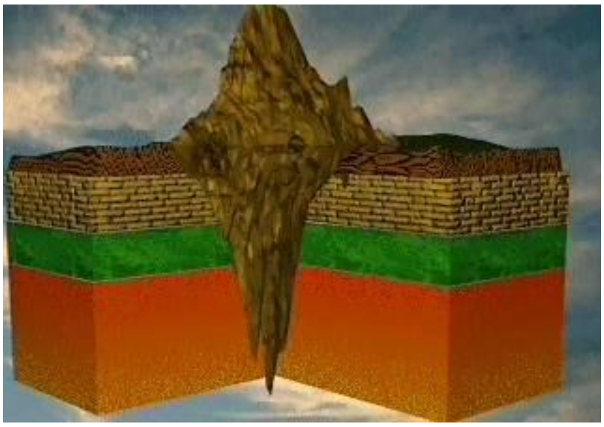
http://www.eajaz.org/eajaz/index.php?lang=en
http://www.quran-m.com/firas/en1/
http://kaheel7.com/eng/

Furthermore, the associated figures are meant only to simplify the matters and not intended to be used for precise explanation of the scientific facts.

عَمَّ يَتَسَآءَلُونَ ١ عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ٢ ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ٣
كَلَّا سَيَعْلَمُونَ ٤ ثُمَّ كَلَّا سَيَعْلَمُونَ ٥ أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ٦
وَٱلْجِبَالَ أَوْتَادًا ٧

(النبأ: ١-٧)

About what are they asking each other? About the Great Event in which they dispute! Indeed they will soon know. Again, indeed they will soon know. Did We not make the earth a floor, <u>and the mountains as pegs.</u> (78:1-7)



Formerly, it was thought that mountains were merely protrusions rising above the surface of the Earth. However, scientists realised that this was not actually the case, and that those parts known as the mountain root extended down as far as 10-15 times their own height. With these features, mountains play a similar role to a nail or peg firmly holding down a tent. For example, Mount Everest, the summit of which stands approximately 9 km above the surface of the Earth, has a root deeper than 125 km.

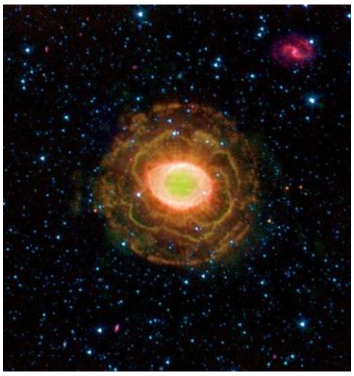
Furthermore, a book titled *Earth*, by Dr. Frank Press, former president of the U.S. National Academy of Sciences, which is still used as a text book in a great many universities, states that mountains are like stakes, and are buried deep under the surface of the Earth.*

* Frank Press, and Raymond Siever, Earth, 3rd ed. (San Francisco: W. H. Freeman & Company: 1982).

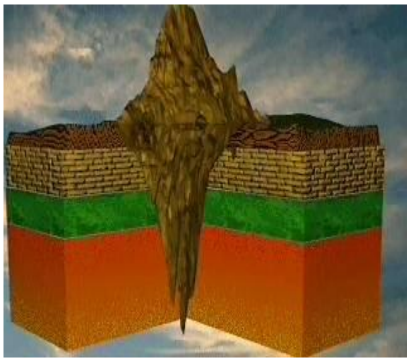
أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟
أَنَّ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَـٰهُمَا ۖ وَجَعَلْنَا
مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾ وَجَعَلْنَا فِى ٱلْأَرْضِ
رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ
يَهْتَدُونَ ﴿٣١﴾ وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ
ءَايَـٰتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ
وَٱلْقَمَرَ ۖ كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

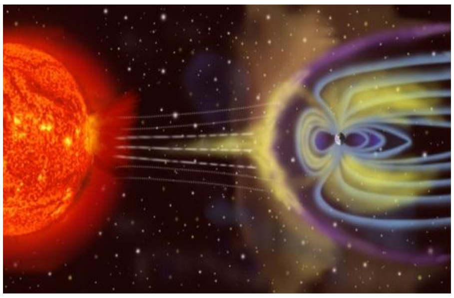
(الانبياء:٣٠-٣٣)

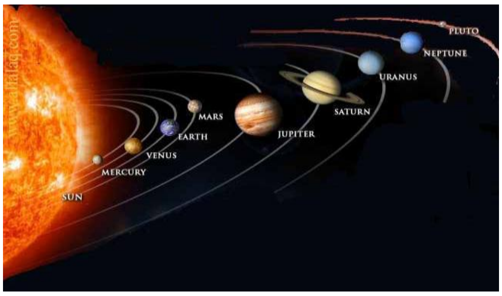
Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe? And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating. (21: 30- 33)











We can note at least sex points related to Quranic miracles in these verses:

1- the heavens and the earth were joined together as one united piece, then We parted them:

The word "ratq" translated as "sewn to" means "mixed in each, blended" in the Arabic vernacular. It is used to refer to two different substances that make up a whole. The phrase "we unstitched" is the verb "fataqa" in Arabic and implies that something comes into being by tearing apart or destroying the structure of things that are sewn to one another. The sprouting of a seed from the soil is one of the actions to which this verb is applied. Let us take a look at the verse again. In the verse, sky and earth are at first subject to the status of "ratq." They are separated (fataqa) with one coming out of the other. Intriguingly, when we think about the first moments of the Big Bang, we see that the entire matter of the universe collected at one single point. In other words, everything-including "the heavens and earth" which were not created yet-were in an interwoven and inseparable condition. Then, this point exploded violently, causing its matter to disunite.

2- We have made from water every living thing:

One may think it is an (Observation), but stating this as a fact, and stating that this is applied to (every living thing) 1400 years ago, is a miraculous.

3- We have placed on the earth firm mountains, lest it should shake with them:

The modern theory of plate tectonics holds that mountains work as stabilizers for the earth. This knowledge about the role of mountains as stabilizers for the earth has just begun to be understood in the framework of plate tectonics since the late 1960's.

4- We have made the heaven a roof, safe and well guarded:

The magnetosphere layer, formed by the magnetic field of the Earth, serves as a shield protecting the Earth from celestial bodies, harmful cosmic rays and particles. In the above picture, this magnetosphere layer, which is also named Van Allen Belts, is seen. These belts at thousands of kilometres above the Earth protect the living things on the Earth from the fatal energy that would otherwise reach it from space. All these scientific findings prove that the world is protected in a very particular way. The important thing is that this protection was made known in the Qur'an in the verse "We made the sky a preserved and protected roof" fourteen centuries ago.

5- Each in an orbit floating:

Millions of galaxies are moving around a center and the real number of these galaxies is unknown. Scientists in all fields of science say that Everything in this universe is moving at the same direction from left to right (Anti clock wise) such as electrons around nucleus, planets around sun, stars around galaxy.

فَلَآ أُقۡسِمُ
بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥ وَإِنَّهُۥ لَقَسَمٞ لَّوۡ تَعۡلَمُونَ عَظِيمٌ ٧٦

(الواقعة:٧٥-٧٦)

So, I swear by the setting places of the stars, and indeed it is a great oath, if you only knew. (56:75-76)



Note: In Islam, a Muslim is recommended not to swear, but if he has to, then, he must swear by Allah. It is not permissible for a human being to swear by anything but God. However, in the Quran, Allah Swears by whomever and whatever He wills, as everything is His creation. His oaths indicate that the thing sworn by has a great position.

In Holy Quran, God (Allah) swear by the locations of the stars. The human on this earth never see the stars, but felt sites passed by the stars and then departed. Moreover, these sites are all relative, and not absolute as the Light like any form of matter and energy can float in the sky only in curved lines while the human eye cannot see except in straight lines, therefore the beholder to the star of the above-ground sees the integrity of the last point leaned wudoo it, sees the location and placebo for the star is the location that has emerged from its light. Due to the curvature of the light at the page the sky, the stars appear to us in positions of virtual is their real. Moreover, the modern astronomical studies have proved that old stars has faded or disappeared since long times, and the light that grew out of them in a number of locations through which still shines in the darkness of the sky every night of the earth to the present day, Hence, the Quranic this section locations of the stars, not the stars themselves. Number of astronomers estimated stars in the perceived part of heaven to be over seventy billion trillion stars.

مَرَجَ ٱلۡبَحۡرَيۡنِ يَلۡتَقِيَانِ ١٩ بَيۡنَهُمَا بَرۡزَخٞ لَّا يَبۡغِيَانِ ٢٠ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ٢١ يَخۡرُجُ مِنۡهُمَا ٱللُّؤۡلُؤُ وَٱلۡمَرۡجَانُ ٢٢ فَبِأَيِّ ءَالَآءِ
رَبِّكُمَا تُكَذِّبَانِ ٢٣

(الرحمن:١٩-٢٣)

He let forth the two seas to meet together, while there is a barrier between them; they do not encroach upon one another. So, which of the bounties of your Lord will you deny? From both of them come forth the pearl and the coral. So, which of the bounties of your Lord will you deny? (55:19-23)



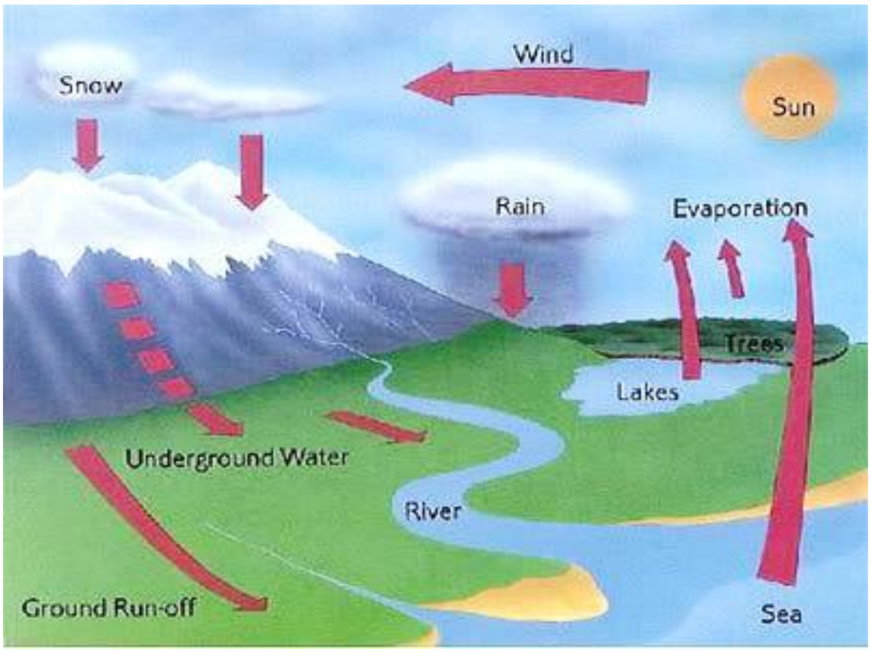
Oceanographers discovered that there were certain differences between water samples taken from various seas in 1284 AH/1873 AD, by the British Marine Scientific Expedition of the Challenger Voyage. It was discovered that masses of sea water vary in their composition, in respect of salinity, water temperature, density and types of marine organisms. The data were obtained from 362 oceanographic stations. The report of the expedition filled 29,500 pages in 50 volumes and took 23 years to complete. One of the great achievements of scientific exploration, the expedition also showed how little man knew about the sea.

After 1933 AD another American expedition set out in the Mexican Gulf and installed hundreds of sea stations to study the characteristics of seas. It found out that a large number of stations in a certain area gave similar information about the characteristics of the water in that area, whether in respect of salinity, density, temperature, marine organisms or solubility of oxygen in water, while another group of stations in another area gave a different set of data about that area. So, oceanographers concluded that there were two distinctive seas with different characteristics, and not just limited samples as the Expedition of Challenger showed.

وَأَرْسَلْنَا
ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ
لَهُۥ بِخَٰزِنِينَ ﴿٢٢﴾

(الحجر:٢٢)

And We sent forth winds carrying the clouds, then sent down water from the sky and gave it to you to drink, and you are not able to store it. (15:22)



In our day and age, we all know about the water cycle in nature to a greater or lesser extent. However, if we consider the various ancient concepts on this subject, it becomes clear that the data in the Quran does not embody the mythical concepts prevalent at the time of Revelation, that had developed more according to philosophical speculation than observed phenomena.

Two specialists on this subject, G. Gastany and B. Blavoux, in their entry in the Encyclopaedia Universals under the heading 'Hydrogeology', give an edifying history of this problem.

"In the 7th century CE, Thales of Miletus held the theory whereby the waters of the oceans, under the effect of winds, were thrust towards the interior of the continents; so the water fell upon the earth and penetrated into the soil. Plato shared these views and thought that the return of the waters to the oceans was via a great abyss, the 'Tartarus'. Until the 18th century CE, this theory had many supporters, one of whom was Descartes. Aristotle imagined that the water vapour from the soil condensed in cool mountain caverns and formed underground lakes that fed springs. He was followed by Seneca (1st century CE) and many others, until 1877 CE, among them O. Volger …"

The first clear formulation of the water cycle must be attributed to Bernard Palissy in 1580 CE. He claimed that underground water came from rainwater infiltrating into the soil. This theory was confirmed by E. Mariotte and P. Perrault in the 17th century CE.

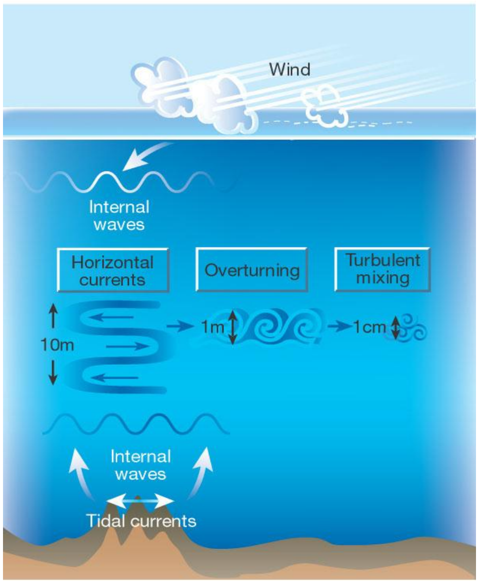
In the verses from the Quran, there is no trace of the mistaken ideas that were current at the time of Prophet Muhammad(peace be upon him).

أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ
سَحَابٌ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ
يَرَىٰهَا وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ٤٠

(النور:٤٠)

Or their deeds are <u>like layers of darkness in a vast deep sea overwhelmed by a wave, above which there is another wave, above which there are clouds - layers of darkness, one above the other. When one puts forth his hand, he can hardly see it;</u> and the one to whom Allah does not give light can have no light at all.

(24:40)



1- <u>Darkness in vast deep sea:</u> Recently, The darkness in deep seas and oceans is found around a depth of 200 meters and below. At this depth, there is almost no light. Below a depth of 1000 meters there is no light at all.**(1)**

Human beings are not able to dive more than 40 meters down without the aid of special equipment. They cannot survive unaided in the deep, dark parts of the oceans, such as at a depth of 200 meters. For these reasons, scientists have only recently been able to discover these detailed pieces of information about seas. However, the statement of "darkness in a deep sea" was used in The Quran more than 1,400 years ago.

2- a wave, above which there is another wave: Scientists have recently discovered that there are internal waves, which "occur on density interfaces between layers of different densities." These internal waves cover the deep waters of seas and oceans because deep water has a higher density than the water above it. Internal waves act like surface waves. They can break, just like surface waves. Internal waves cannot be seen by the human eye, but they can be detected by studying temperature or salinity changes at a given location.(2)

The statements in the Qur'an run absolutely parallel to the above explanation. Without research, one can only see the waves on the surface of the sea. It is impossible for one to know about the internal waves beneath the sea. Yet, in the Quran, God draws our attention to another type of wave that occurs in the depths of the oceans. Certainly, this fact, which scientists has discovered very recently, shows once again that the Qur'an is the word of God.

(1) Elder, Danny; and John Pernetta, 1991, Oceans, London, Mitchell Beazley Publishers, p. 27
(2) Gross, M. Grant; 1993, Oceanography, a View of Earth, 6. edition, Englewood Cliffs, Prentice-Hall Inc., p. 205

وَلَقَدْ خَلَقْنَا ٱلْإِنسَـٰنَ مِن
سُلَـٰلَةٍ مِّن طِينٍ ﴿١٢﴾ ثُمَّ جَعَلْنَـٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ﴿١٣﴾
ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
ٱلْمُضْغَةَ عِظَـٰمًا فَكَسَوْنَا ٱلْعِظَـٰمَ لَحْمًا ثُمَّ أَنشَأْنَـٰهُ خَلْقًا
ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَـٰلِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ
لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَـٰمَةِ تُبْعَثُونَ ﴿١٦﴾

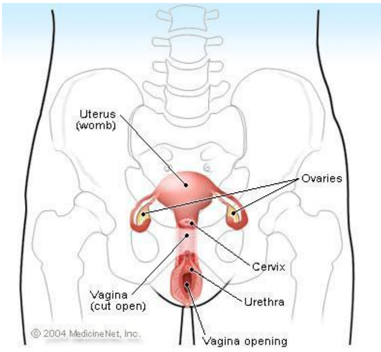
(المؤمنون:١٢-١٦)

We have created man from an extract of clay. Then We made him a sperm-drop in a firm resting place. Then We turned the sperm-drop into a Leach-like structure, then We turned the Leach-like structure into a fetus-lump, then We turned the fetus-lump into bones, then We clothed the bones with flesh; thereafter We developed it into another creature. So, glorious is Allah, the Best of the creators. Then, after all this, you are to die. Then you are to be raised again on the Day of Judgment.

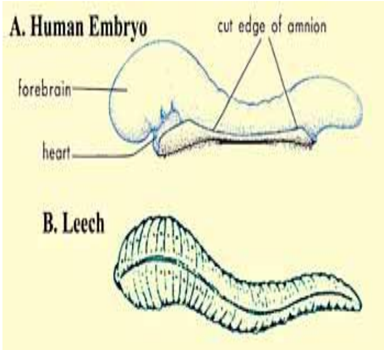
(23:12-16)



1


Uterus (womb)
Ovaries
Cervix
Vagina (cut open)
Urethra
Vagina opening
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2


A. Human Embryo
cut edge of amnion
forebrain
heart
B. Leech

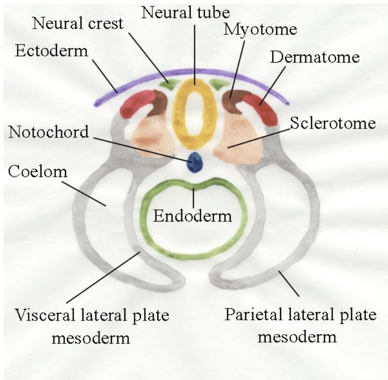
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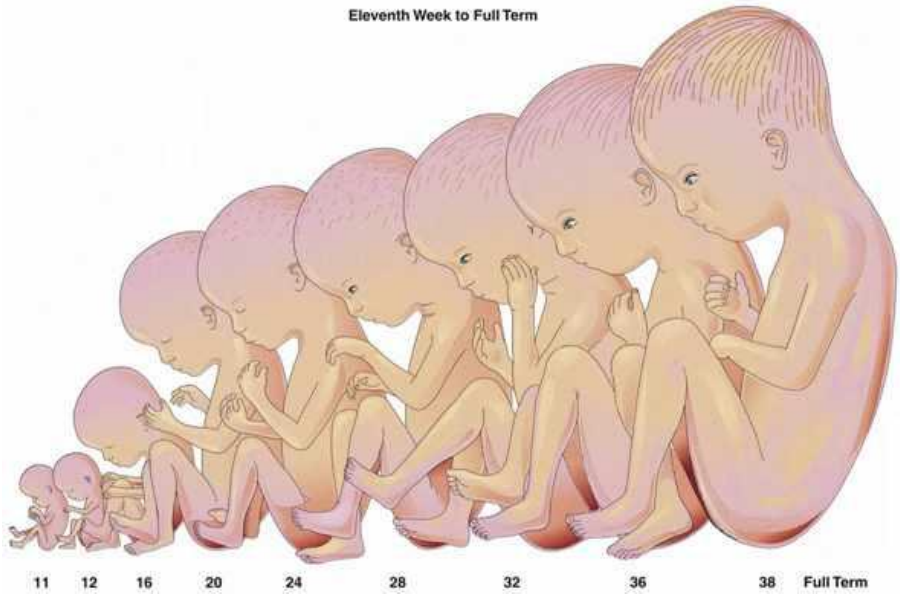
4



5


Neural crest
Neural tube
Myotome
Ectoderm
Dermatome
Notochord
Sclerotome
Coelom
Endoderm
Visceral lateral plate mesoderm
Parietal lateral plate mesoderm

6


Eleventh Week to Full Term
11
12
16
20
24
28
32
36
38
Full Term

7

1- We have created man from an extract of clay : Below is a diagram showing the distribution of the elements in a 70-kilo human being.

Element	**Symbol**	**Main Function**	**%**	**Weight**
Macro-minerals				**Gram**
Oxygen Carbon Hydrogen Nitrogen Calcium Phosphorus Potassium Sulfur Chlorine Sodium Magnesium Silicon	O C H N Ca P K S Cl Na Mg Si	Respiration of cells/tissues, a component of water Organic structure Component of water/tissue Component of protein/tissue Bones and teeth Bones and teeth Intracellular electrolyte Amino acids (hair and skin) An electrolyte when in the form of chloride Intracellular electrolyte Electrolyte of metabolism Connective tissue/bone	65.0 18.5 9.5 3.3 1.5 1.0 0.35 0.25 0.15 0.15 0.05 0.05	43,000 12,000 6,300 2,000 1,100 750 225 150 100 90 35 30
Macro-minerals			**%**	**Miligram**

Iron Zinc Copper Boron Cobalt Vanadium Iodine Selenium Manganese Molybdenum Chromium	Fe Zn Cu B Co V I Se Mn Mo Cr	Carrier of hemoglobin/oxygen Content of enyzme/DNA synthesis, immunity support Enzyme cofactor Bone structure Essence of B12 vitamin Fat metabolism Thyroid hormone Enzyme, antioxidant, immunity support Metallic enzymes Enzyme cofactor Glucose-tolerant facto	0.01 0.01 0.01 0.01 0.01 0.01 0.01 0.01 0.01 0.01 0.01	4,200 2,400 90 68 20 20 15 15 13 8

2- Then We made him a sperm-drop in a firm resting place:

The original Arabic word for a sperm-drop is (**nutfah).** The drop or **nutfah** has been interpreted as the sperm or spermatozoon, but a more meaningful interpretation would be the zygote which divides to form a blastocyst which is implanted in the uterus ("a place of rest"). This interpretation is supported by another verse in the Qur'an which states that "a human being is created from a mixed drop." The zygote forms by the union of a mixture of the sperm and the ovum ("The mixed drop").

Moreover, the description of uterus to be (a firm resting place) is a wonderful description according to Modern anatomical, Histological and physiological facts. Strong pelvic bones, some of the strongest ligament of the body (mackenrodt ligament), the unique histological layers of the uterus are included in the description of (a firm resting place).

3- "Then We made the drop into a leech-like structure" :

The original Arabic word **"alaqah"** refers to a leech or bloodsucker. This is an appropriate description of the human embryo from days 7-24 when it clings to

the endometrium of the uterus, in the same way that a leech clings to the skin. Just as the leech derives blood from the host, the human embryo derives blood from the decidua or pregnant endometrium. The related figure is remarkable how much the embryo of 23-24 days resembles a leech. As there were no microscopes or lenses available in the 7th century, doctors would not have known that the human embryo had this leech-like appearance. In the early part of the fourth week, the embryo is just visible to the unaided eye because it is smaller than a kernel of wheat.

4- Then We turned the Leach-like structure into a fetus-lump:

The original Arabic word **"mudghah"** means "chewed substance or chewed lump." Toward the end of the fourth week, the human embryo looks somewhat like a chewed lump of flesh. The chewed appearance results from the somites which resemble teeth marks. The somites represent the beginnings or primordia of the vertebrae.

5- Then We turned the fetus-lump into bones:

This continuation of **verse 23:14** indicates that out of the chewed lump stage:

In somite stage in the embryo, the sclerotome of the somite is the first part to differentiate and circle the notochord and the neural tube to form the early stages of vertebral column, whether the vertebral bodies or intervertebral discs.. Moreover, the mesenchyme in limb bud will form the bones and cartilages of limbs.

6- Then We clothed the bones with flesh:

This literally indicates that bones are formed first then they are covered with bone.

This is a very hot scientific points as ancient philosophers as **HIPPOCRATES, ARISTOTLE** and **GALEN, who were pioneers in indicating the occurance**

of developmental intrauterine stages, all indicated a stage of (flesh), before a stage of (bone). Later, simultaneous, formation of both muscle and bone was considered. Very recent, and with sophisticated techniques, it was finally stated that the bone is formed first then it is covered by migrating flesh. One of the earliest statement in this issue was published in 1965:

"Although it has been customary to describe a common osseomuscular condensation in the mesoderm of the limb, more recent studies on "cytochemical predifferentiation" predifferenciation cytochimiqe, Milaire, 1959, i.e., the histochemical detection and localization of certain substances prior to morphological differentiation) have indicated that, whereas the skeletal plastema appear (in the mouse) in the depth of the limb, the perichondrium, the muscles, and the tendons arise by centripetal migration from the superficial mesenchyme" (Milaire, 1965).

7- Thereafter We developed it into another creature :

This next part of implies that the bones and muscles result in the formation of another creature. This may refer to the human-like embryo that forms by the end of the eighth week. At this stage it has distinctive human characteristics and possesses the primordia of all the internal and external organs and parts. After the eighth week, the human embryo is called a fetus. This may be the new creature to which the verse refers.

The interpretation of the verses in the Qur'an referring to human development would not have been possible in the 7th century A.D., or even a hundred years ago. We can interpret them now because the science of modern Embryology affords us new understanding. Undoubtedly there are other verses in the Qur'an related to human development that will be understood in the future as our knowledge increases.

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ
أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ
كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنۢ بُطُونِهَا
شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿٦٩﴾

(النحل:٦٨-٦٩)

Your Lord revealed to the honeybee: “Make homes in the mountains, in the trees and in the structures they raise. Then, eat from all the fruits, and go along the pathways of your Lord made easy for you.” From their bellies comes out a drink of various colors in which there is cure for people. Surely, in that there is a sign for a people who ponder. (16: 68-69)



Make – Eat – Go:

1- In the honey bee colonies where each of the many bees is assigned a specific task, the only exception is the male honey bee. The males do not contribute to the defence of the hive or its cleaning, to gathering food, or making of the honeycomb and honey. The only function of the male bees in the hive is to inseminate the queen bee. Apart from reproductive organs, the males possess almost none of the features possessed by the other bees and it is therefore impossible for them to do anything but fertilise the queen.
2- The worker bees carry the entire load of the colony. Although they are females like the queen, their ovaries have no maturity. This renders them sterile. They have several duties: cleaning the hive, maintaining the larvae and the young, feeding the queen bee and the males, producing honey, constructing the honeycomb and repairing it, ventilating the hive and safeguarding it, gathering supplies like nectar, pollen, water and resin, and storing these in the hive.
3- In Arabic, there are two different usages of verbs. By means of the usage, it is possible to determine whether the subject is a female or a male. As a matter of fact, the verbs (italic words) used for the honey bee in the verses are used in the format of the verb for females. Through this, the Qur'an indicates that the honey bees that work in the making of the honey are females.
4- It is impossible for this fact to have been known about the honey bees in the time of the Prophet Muhammad (peace and blessing be upon him). Yet, Allah has pointed at this fact and shown us yet another miracle of the Qur'an.

THE 6 PILLARS OF FAITH

1) Belief in Allah:

The word *Allah* means God in Arabic. It refers to the one and only true God who created the whole universe. As an Arabic word, Allah is used by Arabic speakers, Muslim or not.

As for Muslims' understanding of God, Muslims believe in One, Unique, Incomparable God, Who has no son nor partner. He is the true God, and every other deity is false. He has the most magnificent names and sublime perfect attributes. No one shares His divinity, nor His attributes. In the Quran, God describes Himself: *"Say, "He is God, the One. God, to whom the creatures turn for their needs. He begets not, nor was He begotten, and there is none like Him."*

(Quran, 112:1-4)

No one has the right to be invoked, supplicated, prayed to, or shown any act of worship, but God alone…not a saint, idol, statue, 'son', prophet, priest or righteous man, or any other being. Nothing should be worshipped but God, Himself.

God alone is the Almighty, the Creator, the Sovereign, and the Sustainer of everything in the whole universe. He manages all affairs. He stands in need of none of His creatures, and all His creatures depend on Him for all that they need. He is the All-Hearing, the All-Seeing, and the All-Knowing. In a perfect manner, His knowledge encompasses all things, the open and the secret, and the public and the private. He knows what has happened, what will happen, and how it will happen. No affair occurs in the whole world except by His will. Whatever He wills is, and whatever He does not will is not and will never be. His will is above the will of all the creatures. He has power over all things, and He is able to do

everything. He is the Most Gracious, the Most Merciful, and the Most Beneficent. In one of the sayings of the Prophet Muhammad (PBUH), we are told that God is more merciful to His creatures than a mother to her child.[1] God is far removed from injustice and tyranny. He is All-Wise in all of His actions and decrees. If someone wants something from God, he or she can ask God directly without asking anyone else to intercede with God for him or her.

God is not Jesus, and Jesus is not God. Even Jesus himself rejected this. God has said in the Quran: *" Indeed, they have disbelieved who have said, "God is the Messiah (Jesus), son of Mary." The Messiah said, "Children of Israel, worship God, my Lord and your Lord. Whoever associates partners in worship with God, then God has forbidden Paradise for him, and his home is the Fire (Hell). For the wrongdoers,[3] there will be no helpers."* (Quran, 5:72)

God is not a trinity. God has said in the Quran: *" Indeed, they disbelieve who say, "God is the third of three (in a trinity)," when there is no god but one God. If they desist not from what they say, truly, a painful punishment will befall the disbelievers among them. Would they not rather repent to God and ask His forgiveness? For God is Oft-Forgiving, Most Merciful. The Messiah (Jesus), son of Mary, was no more than a messenger... "* (Quran, 5:73-75)

Islam rejects that God rested on the seventh day of the creation, that He wrestled with one of His angels, that He is an envious plotter against mankind, or that He is incarnate in any human being. Islam also rejects the attribution of any human form to God. All of these are considered blasphemous. God is the Exalted. He is far removed from every imperfection. He never becomes weary. He does not become drowsy nor does he sleep.

2) Belief in the Angels:

Muslims believe in the existence of the angels and that they are honored creatures. The angels worship God alone, obey Him, and act only by His command. Among the

angels is Gabriel, who brought down the Quran to Muhammad (peace be upon him).

3) Belief in God's Revealed Books:

Muslims believe that God revealed books to His messengers as proof for mankind and as guidance for them, including the "Torah" (revealed to Moses), the Scrolls (revealed to Prophet Ibrahim), the Zaboor or Pslams (revealed to David), and the Gospel (revealed to Jesus). However, Muslims believe that these books were corrupted and that their messages were altered and distorted from their original teachings. The final Book to be revealed was the Qur'an, which Muslims believe has been guaranteed protection from any corruption or distortion and is God's final message to mankind. *"Indeed, We have sent down the Quran, and surely We will guard it (from corruption)."* (Quran, 15:9)

4) Belief in the Prophets and Messengers of God:

In order to guide people to the correct path and teach them what it is God wanted of them, God sent prophets and messengers to every nation. In fact, Muslims believe in all of the prophets and messengers of God, starting with Adam, including Noah, Abraham, Ishmael, Isaac, Jacob, Moses, and Jesus (peace be upon them all). Every single one of these prophets called on his people to submit to God and worship Him, alone. However, as the previous prophets' teachings were distorted or rejected by their people, God revealed to Prophet Mohammed the final message to man, a reconfirmation of the eternal message. According to Muslims, then, Prophet Mohammed was the last prophet sent by God, as God has said: *"Muhammad is not the father of any one of your men, but he is the Messenger of God and the last of the prophets... "* (Quran, 33:40)

It is also important to note that Muslims believe that all the prophets and messengers were created human beings who had none of the divine qualities of God.

5) Belief in the Day of Judgment:

Muslims believe that this life is a test and that on the Day of Judgment (the Day of

Resurrection) all people will be resurrected for God's judgment according to their beliefs and deeds. Those who believed in God, worshipped Him exclusively and submitted to Him, will be admitted to gardens of paradise. On the other hand, those who rejected faith and worshipped their own desires will be eternally punished in the fires of Hell.

6) Belief in Divine Predestination:

Muslims believe in Divine Predestination, but this belief does not mean that human beings do not have freewill. Rather, Muslims believe that God has given human beings freewill. This means that they can choose right or wrong and that they are responsible for their choices.

The belief in Divine Predestination includes belief in four things:

1) God knows everything. He knows what has happened and what will happen.

2) God has recorded all that has happened and all that will happen.

3) Whatever God wills to happen happens, and whatever He wills not to happen does not happen.

4) God is the Creator of everything.

THE 5 PILLARS OF ISLAM

WHAT ARE THE "PILLARS" OF ISLAM?

A Muslim's beliefs are not only held in the heart, but also manifested in certain rites of worship. Every physically mature and sane Muslim is required to perform rituals known as the Five Pillars of Islam. These pillars of Islam ensure that one is always actively consciousness of God and regularly nurturing one's faith. The reality is that if people were to be left to their own devices, they would easily get distracted by the hustle and bustle and demands of earthly life. Since heedlessness and distraction from God are the first steps to misguidance, it is necessary then, that we be given some rites of worship to perform to remind us of the ultimate purpose of life and our obligations in it.

The pillars of Islam are also portals through which one seeks nearness to God and greater love for Him; one finds peace of mind, and develops spiritual maturity. The pillars are not the ends in themselves. Nor do they encompass all that a Muslim can do in terms of worship. Rather, they form the foundation upon which one moves toward God and elevates him- or herself in character and morality. The Pillars are as follows:

First pillar: Testimony of Faith

This is a two-part testimony (called "*shahada*") that is required of every person who chooses to be a Muslim. It is brief, simple, and sums up the heart and soul of the religion. The phonetic reading from the Arabic is: *"La ilaha illa'Allah, Muhammadun rasulullah."* Translated: There is no deity worthy of worship except God. Muhammad is the Messenger of God. These twin statements are all that is required for a person to join the fellowship of Islam and find acceptance in the world Muslim community. There are no additional rites of initiation or administration.

There is no deity worthy of worship except God. This statement affirms without

mystery or obscurity the reality of creation and our very existence. It is the answer to the timeless questions: Why do I exist? Where did I come from? And where am I going? It preserves in the heart a vivid awareness of our Creator, who decided with wisdom and purpose to create the universe and place humanity on this small planet for a while. It affirms categorically that none other than God is deserving of worship; nothing else should be given the same devotion, trust, hope, fear in as God and nothing else should rival His place in our hearts. It reminds us that to Him is our return.

The second part of the testimony, *"Muhammadun rasulullah,"* answers other timeless questions: What is expected of me? What am I to do with my life? How do I fill my minutes and years? Acknowledgement of Muhammad as the Messenger of God goes beyond an affirmation of his authentic role as God's Prophet, warner, and Messenger. It suggests that through his example and teachings, we learn how to fulfil our purpose. When we understand that we have a Creator and that He has certain expectations of how we should conduct our lives, the next aspiration is learning how do so: What is sinful or righteous; what is pleasing to God or what is displeasing; what is good for our souls or what brings ruin; what is wholesome or what is foul; what is corrupt or what is beneficial to human families and societies; and so on. This is what the Prophet Muhammad taught as an exemplar for Muslims. Also when one believes in Muhammad as a man raised to the office of Prophet of God, this implies acceptance and veneration of all those who preceded him and shared similar missions, which include Noah, Abraham, Moses, and Jesus, for the Quran makes frequent mention of previous Prophets.

Second pillar :Prayer

The Muslim ritual Prayer "*Salat*" consists of specific postures accompanied by the recitation of passages from the Quran and phrases of glorification of God. The culminating position is called sujud, which is when the worshipper drops to his knees and places his hands and forehead to the prayer ground (or prayer carpet) supplicating

God or simply praising Him. A Muslim performs the ritual Prayer five times a day for a specific time range in the day's life cycle. The Dawn Prayer may be performed anytime between the first light of dawn and right before sunrise. The Noon Prayer time range begins shortly after the sun has reached its zenith in the sky until it begins its steep decent, at which point the time-range for the Afternoon Prayer commences. The Sunset Prayer may be performed anytime after the sun sets and when the last light of sunset disappears. Finally, the Evening Prayer comes in when the sky is fully dark, with no sign of the sun's light. The length of each Prayer may range from five minutes to much longer, depending on one's individual choice. The institution of Prayer forms the foundation of a believer's day and his or her relationship with God. Of course, in addition to these formal Prayers, Muslim may call upon God anytime—out loud or silently, in Arabic or any other language. Prayer has always served as the sustenance of human spiritual life.

Third Pillar: Charity

Because we live in a community, our range of responsibility goes beyond our personal needs and includes the needs others, whether we know them personally or not. A sign of spiritual health is one's willingness to give from his or her wealth so that others less fortunate may be served. A Muslim is therefore obliged to take a portion of his or her income for the benefit of the needy. This payment is called "*Zakat*" which literally means "purification" and "gain". When one offers wealth to alleviate the needs of the impoverished, then one's wealth is purified and blessed and a bond of brotherhood is strengthened in society. A Muslim is obliged to pay at least 2.5 percent of his or her income that has been saved over a period of a year. One, of course, can offer more charity and is encouraged to do so. If one is unable to pay Zakat, he or she is exempt.

Fourth Pillar: Fasting

In Ramadan, the ninth month of the Muslim calendar, Muslims are obliged to fast each day, that is, completely abstain from food, drink, and sexual intimacy from the moment of dawn to the moment of sunset. Because the Muslim voluntarily keeps himself from eating when hungry and from drinking when thirsty, he or she learns self-discipline and control. Fasting is a personal liberation movement that helps one enjoy freedom from one's own whims and lusts, which can literally control a person and lower him or her in rank of honor. God gave human beings the power of volition, but He also provided guidance as to how to employ this authority in a way that serves one's soul. Fasting helps one possess his desires and not be possessed by them.

Fifth Pillar: Pilgrimage

Once in a lifetime, a Muslim is required to make a journey to Mecca and its surrounding areas to perform the Pilgrimage, called the Hajj, if one is physically and financially able to do so. It is performed in the twelfth month of the Islamic calendar and involves a series of rites that take several days to complete. Men are dressed in two sheets of white cloth, one for the waist down and the other for the torso and shoulders. (The dress requirements for woman are not as regimented, though only her face and hands show.) During these days, a Pilgrim is one face among two and half million faces. One's nationality is not important; nor is one's race, status, or wealth. Much of the Pilgrimage involves following the footsteps of Abraham and his wife Hagar in and around Mecca. The rites of the Pilgrimage include walking seven times around the Ka'ba (the house of worship that Abraham built) and walking seven times between two nearby hills. These practices were instituted by Abraham, who called upon people to perform them. The practice was revived and completed by Prophet Muhammad. Pilgrimage, in general, has been an integral part of human religiosity. Spiritual awakening is often found in traveling for no other reason than to perform a rite of worship and fulfill an obligation toward God.

O PEOPLE

Finally , the following are some verses of the holy Quran which address the whole mankind whatever their believes:

يَا أَيُّهَا النَّاسُ
قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا
﴿١٧٤﴾ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي
رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا ﴿١٧٥﴾

(النساء:١٧٤-١٧٥)

O people, a proof has come to you from your Lord, and We have sent down to you a clear light. As for those who believe in Allah, and hold fast to Him, He will surely admit them to His mercy and bounty, and He will guide them to Him by a straight path. (4:174-175)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعۡبُدُواْ رَبَّكُمُ ٱلَّذِي
خَلَقَكُمۡ وَٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ٢١ ٱلَّذِي جَعَلَ لَكُمُ
ٱلۡأَرۡضَ فِرَٰشٗا وَٱلسَّمَآءَ بِنَآءٗ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءٗ فَأَخۡرَجَ
بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزۡقٗا لَّكُمۡۖ فَلَا تَجۡعَلُواْ لِلَّهِ أَندَادٗا وَأَنتُمۡ
تَعۡلَمُونَ ٢٢ وَإِن كُنتُمۡ فِي رَيۡبٖ مِّمَّا نَزَّلۡنَا عَلَىٰ عَبۡدِنَا فَأۡتُواْ
بِسُورَةٖ مِّن مِّثۡلِهِۦ وَٱدۡعُواْ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن
كُنتُمۡ صَٰدِقِينَ ٢٣ فَإِن لَّمۡ تَفۡعَلُواْ وَلَن تَفۡعَلُواْ فَٱتَّقُواْ ٱلنَّارَ
ٱلَّتِي وَقُودُهَا ٱلنَّاسُ وَٱلۡحِجَارَةُۖ أُعِدَّتۡ لِلۡكَٰفِرِينَ ٢٤
وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمۡ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ كُلَّمَا رُزِقُواْ مِنۡهَا مِن ثَمَرَةٖ
رِّزۡقٗا قَالُواْ هَٰذَا ٱلَّذِي رُزِقۡنَا مِن قَبۡلُۖ وَأُتُواْ بِهِۦ مُتَشَٰبِهٗاۖ
وَلَهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَهُمۡ فِيهَا خَٰلِدُونَ ٢٥

(البقرة:٢١-٢٥)

O people, worship your Lord who created you and those before you, so that you may become God-fearing. He is the One who made the earth a bed for you, and the sky a roof, and sent down water from the sky, then brought forth with it fruits, as a provision for you. So, do not set up parallels to Allah when you know. And if you are in doubt about what We have revealed to Our servant, then bring a chapter similar to this, and do call your supporters other than Allah, if you are true. But if you do not - and you will never do- then guard yourselves against the Fire, the fuel of which will be men and stones. It has been prepared for disbelievers. And give good news to those who believe and do righteous deeds that for them there are gardens beneath which rivers flow. Every time they are given a fruit from there to eat, they will say, "This is what we have been given before"; and they shall be given it in perfect semblance. And for them there shall be wives purified; and there they will live forever.

(2: 21-25)

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلۡأَرۡضِ حَلَٰلٗا طَيِّبٗا وَلَا تَتَّبِعُواْ
خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٌ ١٦٨ إِنَّمَا يَأۡمُرُكُم
بِٱلسُّوٓءِ وَٱلۡفَحۡشَآءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ مَا لَا تَعۡلَمُونَ ١٦٩

(البقرة:١٦٨-١٦٩)

O people, eat permissible good things out of what lies in the earth, and do not follow the footsteps of Satan; indeed, he is an open enemy for you. He orders you only to do evil and immodest acts, and that you ascribe to Allah what you do not know.

(2: 168-169)

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ
شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ
عَلِيمٌ خَبِيرٞ ١٣

(الحجرات:١٣)

O people, We have created you from a male and a female, and made you into races and tribes, so that you may know one another. Surely the noblest of you, in Allah’s sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware. (49:13)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْ وَٱخْشَوْاْ يَوْمًا لَّا يَجْزِى وَالِدٌ
عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ
حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ
ٱلْغَرُورُ ﴿٣٣﴾

(لقمان:٣٣)

O people, fear your Lord and fear a day when no father will help his son, nor will a son be helpful to his father at all. Surely, the promise of Allah is true. So, the worldly life must not deceive you, nor should you ever be deceived about Allah by the Deceiver. (31:33)

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ
مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
﴿٥٧﴾ قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُواْ هُوَ خَيْرٌ مِّمَّا
يَجْمَعُونَ ﴿٥٨﴾

(يونس:٥٧-٥٨)

O people, There has come to you an exhortation from your Lord, a balm for what is in the hearts, a guidance and a mercy for believers. Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is much better than what they hoard.

(10: 57-58)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمۡۚ إِنَّ زَلۡزَلَةَ ٱلسَّاعَةِ شَيۡءٌ عَظِيمٞ
١ يَوۡمَ تَرَوۡنَهَا تَذۡهَلُ كُلُّ مُرۡضِعَةٍ عَمَّآ أَرۡضَعَتۡ وَتَضَعُ
كُلُّ ذَاتِ حَمۡلٍ حَمۡلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم
بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٞ ٢

(الحج: ١-٢)

O people, fear your Lord. Indeed the quake of the destined Hour is something terrible. The day you will see it, every suckling female will forget that which she suckles, and every female having pregnancy shall abort her fetus, and you will see people as if they are drunk, while they are not drunk, but Allah's torment is so severe. (22: 1-2)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا
زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ
بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١

(النساء:١)

يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُمُ ٱلرَّسُولُ بِٱلۡحَقِّ
مِن رَّبِّكُمۡ فَـَٔامِنُواْ خَيۡرٗا لَّكُمۡۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ
مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ١٧٠

(النساء:١٧٠)

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